

*Tho. Keyt.
p. 6.*

A N
EXPOSITION
ON THE
Church-Catechism,
OR THE
PRACTICE
OF
Divine Love.

With Directions for Prayer.

COMPOSED
For the Diocese of Bath & Wells.
By M. Kenna.

L O N D O N,
Printed for Charles Brome, at the West-
end of St. Paul's; and William Clarke in
Winchester. 1685.

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Imprimatur,

Ex Aedibus Lamb.
Aug. 9. 1685.

Jo. Battely RR^{mo}. P. D^{no}.
Wilhelmo Archiep. Cantuar.
à Sacris domesticis.

2

^{at y^e end of the}
This Author has also published Directions for Prayer,
Prayers for the use of all them y^e go to
the Bath for cure.
A Sermon at the funeral of y^e Lady Maynard.
A Letter concerning keeping of Lent.
A Manual of Prayer, for y^e use of the Scholary
of Winchester Coll^y. wth 3 Hymns.

To the Inhabitants within the Dio-
cese of *Bath and Wells*, *THOMAS*
their Unworthy Bishop, wisheth
the Knowledge, and the Love of
God.

Dearly Beloved in our Lord,

THE Church has provided this short
Catechism, or Instruction to be
learn'd of every person, before
he be brought to be Confirm'd
by the Bishop, wherein she teaches all
things that a Christian ought to know, and
believe for his Soul's health; and she has
enjoy'n'd All Fathers and Mothers, Ma-
sters and Dames, to cause their Chil-
dren, and Servants, and Prentices, to
come to the Church at the time appoin-
ted, and obediently to hear, and be or-
dered by the Curate, untill such time as
they have learn'd all that is here ap-
pointed to be learn'd:

See the
Rubrick
after the
Catechism.

How seasonable and necessary this In-
junction is, in these days, our wofull expe-
rience does sufficiently convince us, when we
reflect on the gross Ignorance and Irreligion
of persons in those places, where Catechizing
is neglected, which all sober Christians do
sadly deplore.

Since then the Providence of God, who
is wont to glorifie his strength in the weak-
ness of the Instruments he uses, has caught
me up from among the meanest Herdmen *, * Am. i. i.

into the Pastoral Throne, and has been
A 2 pleased

The Epistle Dedicatory.

pleased to commit you to my care; The Love I ought to pay to the chief Shepherd, obliges me to feed all his Lambs and his Sheep John 21. that belong to my flock, and according to my 15, 16. poor abilities, to teach them the Knowledge, and the Love of God, and how they may make them both their daily study and practice.

One thing onely I most earnestly beg of you all, whether old or young, that ye would help me to save your own Souls; that ye would learn, and seriously consider, again and again, the terms on which your Salvation is to be had.

As for you who have Families, I beseech you to instill into your Children and Servants their Duty, both by your Teaching, and your Example: In good earnest, it is less cruel and unnatural to deny them Bread for their mortal Bodies, than saving Knowledge for their immortal Souls.

*Ye that are Fathers, or Masters, I exhort you to tread in the steps of Abraham, the Father of the faithfull, and the friend * of God, and like him, to command † your Children and Households to keep the way of the Lord.*

*Ye that are Mothers, or Mistresses, I exhort you to imitate that unfeigned Faith ||, which dwelt in young Timothy's Grandmother Lois, and his Mother Eunice, who taught him from a Child * to know the Holy Scriptures, which were able to make him wise to Salvation; and like them, to bring up your Children and Servants in the nurture and admonition of the Lord †.*

I passio-

* James 2.

23.

† Gen. 18.

19.

|| 2 Tim. 1.

5.

* 3. 16.

† Eph. 6. 4.

The Epistle Dedicatory.

I passionately exhort and beseech you all, of either Sex, never to cease your conscientious Zeal for their instruction, till you bring them to Confirmation; To renew their Baptismal vow; To make open profession of their Christianity; To discharge their Godfathers and Godmothers; To receive the Holy Eucharist; To receive the Blessing and Benediction of the Bishop; To share in the publick Intercessions of the Church, and to partake of all the Graces of God's Holy Spirit, implored on their behalf; that God who has begun * a good work in them, * Phil. 1. 6. may perfect it till the day of Christ; and that they may stand at that dreadful day, may render an account of you with joy. † Heb. 13.

How much the Catechism of our Church may conduce to so desirable an end, you will in some measure judge by the following Explication, as imperfect as it is, and which, by God's gracious assistance, I have so contriv'd, that at one and the same time, it may both inform your understanding, and raise your affections; and that it might the better suite with every ones leisure and infirmities, it is Pen'd in short Forms of Devotion, to be us'd in whole, or in part; in separate Collects or Ejaculations, or occasionally, as your Spiritual necessities shall require.

God of his infinite mercy bless the whole, to his own Glory, and to your Edification, through Jesus the Beloved. Amen, Amen.

This was added in y^e next Edition.

The Author thinks himself obliged
to declare, y^t he does now & shew
did, humbly submit this Exposition to
y^e Judgment of the Church of England,
conformable to whose Articles, he desires
all good Christians to interpret it; and
to prevent all misunderstandings for
the future, he has in his revising it,
made some few little alterations, not at
all varying his meaning, but his expressions
to render y^e whole as unexceptionable,
as becomes a book, not designed for
dispute, but for devotion.

A N
EXPOSITION
ON THE
Church-Catechism, &c.

Question.

WHAT is your Name?

Answer.

N. or B.

Q. Why do you answer by that Name, rather than by your Surname?

A. Because it is my Christian Name, and was given me when I was made a Christian, and puts me in mind both of the Happiness, and duty of a Christian.

The Happiness of a Christian.

Q. Where do you learn the Happiness, and the Duty of a Christian?

A. The very next answer teaches me the Happiness, and all the rest of the Catechism, the Duty of a Christian.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritour of the Kingdom of Heaven,

Q. Shew me from hence the Happiness of a Christian.

A. The Happiness of a good Christian, is altogether unutterable, he is one who has Christ for his Head, God for his Father, and Heaven with all its joys and glories, which are all eternal, for his Inheritance.

Q. Shew me on the contrary the condition of a bad Christian.

A. The misery of a bad Christian is altogether insupportable, He has Christ for his Enemy, the Devil for his Father, and Hell, with all its miseries, and torments, and despair, which are all eternal, for his Doom.

The Christian's Choice.

Q. Which of these Conditions do you chuse?

A. I adore the goodness of God, who has set ^a before me life and death, blessing and cursing; and in great compassion to my Soul, has bid me chuse life, and with all my heart I chuse life, even life eternal. ^b Deut. 30. 19.

Q. Are there not many in the World that chuse death?

A. It is too too visible there are, such is the extreme madness and folly of obstinate Sinners, that they chuse the Service of the Devil before the Service of God, and Hell before Heaven, the damnation of such men is wholly from themselves^b, and having chosen death, even death eternal, it is most just with God to give them their choice. ^c Ezek. 23. 11.

His Duty is Love.

Q. Blessed be God who has given you grace, to make a right choice; Tell me what you must doe to obtain that which you have chosen, life eternal?

A. All that I am to doe is reduc'd to one word onely, and that is Love; This is the first and the great Command; which comprehends all others, the proper Evangelical Grace; and eternal Truth has assured me, ^c This doe, and thou shalt live; So that if I truly love God, I shall live beloved by God to all eternity. ^d Luk. 10. 27, 28.

The nature of Love.

Q. Tell me wherein the love of God doth consist?

A. The love of God is a grace rather to be felt than defin'd, So that I can doe no more than rudely describe it; It is the general inclination and tendency of the whole man, of all his heart, and soul, and strength, of all his powers and affections, and

of

of the utmost strength of them all to God, as his chief, and onely, and perfect, and infinite Good.

Q. Is this love of God taught in the Catechism?

A. The Catechism having in the entrance of it presented to our choice the happiness of a Christian; does throughout all the remaining parts of it instruct us in the duties of a Christian, by which that happiness is to be attain'd, which are all sum'd up in the love of God, which is here most methodically taught.

*The method
of Love.*

Q. In what method does the Catechism teach the love of God?

A. In a method so excellent and natural, that if by God's help, I can but faithfully observe it, I shall not fail of the love of God.

Q. Explain this method to me.

A. It teaches me how the love of God is produc'd, how practis'd, and how preserv'd.

Q. Shew me more distinctly in what parts of the Catechism each of these particulars is coucht.

A. If I seriously desire the love God, I must first expell all contrary loves out of my heart, and then consider the motives and causes that excite it, the former is taught in the Vow of Baptism, the latter in the Creed.

When divine love is once produc'd, my next care is to put it in practice, and that is, by bringing forth the fruits, or effects of Love, which are all contain'd in the Ten Commandments.

When the love of God is produc'd in my heart, and is set on work, my last concern is to preserve, and ensure, and quicken it; It is preserv'd by Prayer, the pattern of which is the Lord's Prayer; It is ensured to us by the Sacraments, which are the Pledges of Love; and more particularly it is quickened by the Holy Eucharist, which is the feast of Love. So that the plain order of the Catechism teaches me the rise, the progress, and the perfection of Divine love, which God of his great mercy give me grace to follow,

Q. I beseech God to give you the grace you pray for, that you may prosecute this method with your heart, as well as with your words.

A. It is the full purpose of my Soul so to doe, and I trust in God I shall doe it.

Q. You

*Expulsion
of contrary
Loves in
our Baptis-
mal Vow.*

Q. You are to begin with the vow you made at your Baptism, Tell me,

What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name.

First, That I should renounce the Devil and all his works; the pomps and vanities of this wicked World, and all the sinfull lusts of the flesh.

Secondly, That I should believe all the Articles of the Christian Faith.

And thirdly, That I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Q. Dost thou not think thou art bound to believe, and to doe as they have promised for thee?

A. Yes verily; and by God's help so I will, and I heartily thank our Heavenly Father, that he hath call'd me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Q. The promises of faith and obedience, which you made in your baptism, will be mention'd in their proper places, when you come to the Creed, and to the Decalogue; that which now lies before you is to shew, how your Abrenunciation is preparatory to the love of God.

A. As all particular graces are but the love of God, varied by different instances and relations, so all particular sins are nothing but concupiscence, or the love of one Creature or other, in competition with,

with, or opposition to, the love of God ; Now all the Creatures on which we set our love, are reducible to these three, the Devil, the World, and the Flesh, and my heart must be emptied of these impure Loves, before it is capable of entertaining the pure love of God.

Q. If you are conscious to your self, that you have entertained these impure Loves, and have violated your baptismal Vow, and have in your heart renounc'd God, instead of renouncing his Enemies, what must you doe to recover that favour of God you have lost, and to be deliver'd from the wrath to come ?

A. I must thoroughly repent of all the breaches of my vow, and I must seriously renew it.

Q. Express your repentance for breaking it.

A. I express it thus.

O Lord God, with shame, and sorrow, and confusion of Face, I confess and acknowledge thy infinite mercy and goodness to me, my infinite vileness and ingratitude to thee !

Thou Lord infinitely good and gracious wast pleas'd out of thy own free mercy, first to love me, to excite me to love again, glory be to thee.

Thou Lord didst vouchsafe, of a miserable Sinner, to make me a Member of my Saviour, thy own Child, and an Heir of Heaven, glory be to thee.

I infinitely wicked and unworthy, have despis'd, and rejected, and forfeited all the inestimable Blessings, to which I was intitled by my Baptism ; Lord have mercy upon me.

Woe is me, wretch that I am, I have cut my self off by my sins, from being a true *Member of Christ's Mystical Body*, and from all the gracious influences I might have deriv'd from my union to him ; Lord have mercy upon me.

Woe is me, wretch that I am, I have by my numerous provocations, lost that holy Spirit of Adoption, whereby I might become thy *Child*, O God, and call thee Father, and am become a Child of wrath ; Lord have mercy upon me.

Woe is me, wretch that I am, I have by my own willfull impiety, disclaimed my being an *Inheritor of the Kingdom of Heaven*, and am become an Heir to the Kingdom of Darkness ; Lord have mercy upon me.

Woe

Repentance
for our Vow
broken.

Woe is me, I have easily yielded to the temptations of Satan, and have wrought the works of my Father the Devil; Lord have mercy upon me.

Woe is me, I have greedily coveted and pursued the pomps and vanity of this wicked World; Lord have mercy upon me.

Woe is me, I have often indulg'd the insatiable lusts of the flesh; Lord have mercy upon me.

Woe is me, I have lov'd all things which thou Lord hatest, and am my self become odious in thy sight; Lord have mercy upon me.

Woe is me, I have neither believ'd in thee, O my God, nor obey'd thee, nor lov'd thee, as I ought, and as I solemnly vow'd I would; Lord have mercy upon me.

O Lord God most gracious and reconcileable, Pity and pardon me.

I lament, O Lord God, my detestable impiety, for having so long, and so often, and so obstinately offended thee.

In the bitterness of my Soul, O Father of mercy, I bewail and abhor my unworthiness, and the hardness of my heart, that has despis'd ^a the riches of thy goodness, and forbearance, and long-suffering, which ^b should have lead me to repentance. ^a Rom. 2. 4.

O Lord God, whatever thou deny'st me, deny me not a broken ^c and a contrite heart. ^c Psal. 51.

O that my head ^d were waters, and my eyes fountains of tears, that I might weep much and love ^e much ^f, having much to be forgiven. ^d Jer. 9. 1. ^e Luke 7. 47.

Lord, hear me, help me, save me, for thy own gracious promise sake, for thy own tender mercies sake, for the merits and sufferings of Jesus thy beloved, in whom thou hast made Penitents accepted. Amen. Amen.

Our Vow
renew'd.

Q. Having repented of the violations of your Baptifmal Vow, shew me how you will renew it.

A. I shall doe it after this manner.

I have sinned, O Lord God, I have sinned, and done evil in thy sight, but I repent, I turn to thee.

I confess ^g, and forsake my wickedness, and am ^h sorry for my sins. ^g Psal. 38. 18.

It grieves me, O most amiable Goodness, it grieves me that ever I offended thee.

With

With all my heart, O my God, do I now re-¹ 1 Cor. 10.
new the Sacred vow, which, alas! alas! I have²⁰
so often violated.

O Lord God, I do, for the future, Renounce¹²
the Devil, that Arch-rebel against thee, with all¹ John 13.
his Apostate-Angels.

I renounce all his worship¹, all his impious sug-¹ 2 Cor. 4.
gestions, delusions¹ and temptations, for which⁴
he is called the tempter^m, and all the ways of con-^m Mat. 4.
fulting him, which ungodly men have takenⁿ.

I renounce all his works, all those sins of the¹ Acts 19.
Spirit, all pride^o, and ^p malice, and envy; all¹⁹
treachery^q and lying, revenge and cruelty; all^o 1 Tim. 3.
tempting others to Sin, hatred to Holiness^r and⁶
Apostasy^r, which are his daily practice, and are^p John 8.
truly diabolical.

I utterly renounce, O Lord God, the pamps⁴⁴
and vanity of this wicked world; all covetous^q 6. 70.
desires of honour, riches and pleasure²; all sinfull¹ Acts 13.
excesses in things lawfull^v.

I renounce, Lord, all evil^v customs, all evil² Tit. 2. 12.
companions^x, all that is vain or wicked⁷ in the^v 1 Cor. 7.
world, all that friendship with the world, which^{30, 31}
is enmity with thee¹; all things that may alienate my^v Rom. 12.
heart from thee.

I renounce, O Lord God, all worldly comforts^x Prov. 1.
and possessions; all my natural relations, and my¹⁰
own life^x, whenever they stand in competition with¹ 1 Cor. 15.
my duty to thee.

I utterly renounce, O Lord God, all the³³
full lusts of the flesh, all the inordinate desires^v John 17.
of my own corrupt nature, of my own carnal¹ John 5.
mind[†], which is enmity with thee.

I Renounce, Lord, all fleshly lusts which war a-² James 4.
gainst thee^o, and against my own Soul, all sloth, 4.
and idleness, and intemperance, and lasciviousness;[†] Luke 14.
all filthiness of flesh and spirit, which render us²⁶
unclean in thy sight.

O Lord God. I utterly Renounce all things that[†] Rom. 7.
may any way displease thee; from them all let it be^{18. 25}
thy good pleasure to deliver me.

I know, Lord, that Sin is the utmost abomina-¹¹
tion to thy purity^o, the most audacious outrage to¹ John 2.
thy Adorable Majesty, the perfect contradiction to¹⁵
thy Deity, and therefore I utterly renounce and^{Gal. 5. 19.}
abhor it.

I know, ^b 2 Cor. 7. 1.
^c Pro. 15. 9.

I know, Lord, that Sin exposes us to all the Vials of thy wrath, and to vengeance eternal; I know it sets the Sinner at the extremest distance, and opposition and defiance to thee, and therefore I utterly renounce and abhor it.

I know, Lord, I cannot love thee ^a, but I must hate evil, and therefore I renounce and detest it.

Turn thou me ^c, O Lord God, and so shall I be turned.

Turn, O Lord, the whole stream of my affections, from sensual love, to the love of thee.

O my God, let thy heavenly love be the constant byass of my Soul; O may it be the natural spring and weight of my heart, that it may always move towards thee.

Thy love, O my God, shall hereafter be the sole rule and guide of my life; I will love thee, and love whatever thou lovest, and hate whatever thou hatest, I will believe all the Articles of the Christian Faith, and I will keep thy Holy Will and Commandments, and walk in the same all the days of my life.

All this, O my God, I own my self bound to believe and doe, and though of my self I am impotent to all good ^f, yet by thy help ^g I will perform it; and I heartily thank thee, O heavenly Father ^h, who, out of mere compassion to my Soul, hast call'd me to this state of salvation, through Jesus Christ our Lord.

Glory be to thee, O Lord, who hast indulg'd me this opportunity of repentance; Glory be to thee who hast wrought in me this Will, to renew my Baptismal vow.

O my God, I humbly, I earnestly pray unto thee to give me continual supplies of thy grace, that I may continue in thy love unto my lives end, that being faithful to death, I may receive the Crown of life ⁱ.

O Lord God, I have sworn ^k, and I will perform it, that I will keep thy righteous judgments.

My heart is empty and disengag'd, and longs for thee; my heart is entirely devoted to thee: Enter, O my God; possess it with thy gracious presence, and fill it with thy love.

Lord, for thy tender mercies sake, restore me to thy favour; to all the graces and privileges of my

^a Psal. 97.

10.

^c Jer. 31.

18.

^f 2 Cor. 3.

4.

^g John 15. 5.

^h Phil. 4.

13.

ⁱ 1 Eph. 3.

1 Pet. 1. 3.

^k Rev. 2.

10.

^l Ps. 119.

106.

my Baptism, of which I have been spoil'd by my sins.

Lord, make me a living member of thy Church, the mystical body of thy Son ¹.

O my God, unite me inseparably to Christ my Head ^m, and from thence let his gracious influences, be ever streaming into my soul ⁿ.

Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son: But I return with the Prodigal; O let thy paternal bowels yearn on me, and graciously receive me.

Lord, send thy Spirit of Adoption ^p into my heart, to instill true filial affections, that I may again be own'd by thee for thy Child, and call thee Father, and share in the blessings of thy Children, and at last become an Inheritor of the Kingdom of Heaven ^q.

O heavenly Father, accept my imperfect repentance, compassionate my infirmities, forgive my wickedness, purifie my uncleanness, strengthen my weakness, fix my unstableness, and let thy love ever rule in my heart, through the merits, and sufferings, and love of the Son of thy love, in whom thou art always infinitely pleas'd ^r. Amen.

This Office may be us'd in times of devout Retirement, or on the Lord's day, or in Affliction or Sickness, but especially before the Holy Eucharist.

Q. Rehearse the Articles of your Belief.

A. I. I Believe in God the Father Almighty, maker of Heaven and Earth.

II. And in Jesus Christ his onely Son our Lord,

III. Who was Conceived by the Holy Ghost, Born of the Virgin Mary.

IV. Sus-

The Motives of Love.

IV. Suffered under Pontius Pilate, was Crucified, Dead and Buried, he descended into Hell.

V. The third day he rose again from the Dead.

VI. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty;

VII. From thence he shall come to judge the quick and the dead.

VIII. I believe in the Holy Ghost.

IX. The Holy Catholick Church, the Communion of Saints.

X. The Forgiveness of Sins.

XI. The resurrection of the body.

XII. And the life everlasting. Amen.

Q. What dost thou chiefly learn in these Articles of thy belief?

A. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the Elect people of God.

Q. What is the method of the Creed?

A. The Creed teaches me to believe in God, and to believe his Church.

Q. How in God?

A. It teaches me to believe in God, with respect to his Unity, and then to the Trinity of Persons in that Unity, Father, Son, and holy Ghost.

Q. How does it teach you to believe the Church?

A. It teaches me to believe the Church, with regard

gard to its two different states, either Militant below, or Triumphant above.

Q. How are the Articles of the Creed Motives of Love?

A. Every Article includes a Blessing as well as a Mystery, and is as proper to excite our Love, as to engage our Faith.

Q. Give me such a Paraphrase on the Creed, that throughout the whole, your Faith may work by * Gal. 3. 6. Love *.

A. I shall do it to the best of my power, in such Instructive and Pathetical Aspirations, as follow.

I Believe.

Faith working by love.

My Lord and my God, with a full, free and firm assent, I believe all the Articles of my Creed, because thou hast revealed them; I know thou art infallible Truth, and canst not †, thou art infinite Love ‖, and wilt not deceive me: Glory be to thee. † Deut. 32. 4. Heb. 6. 18. ‖ Psal. 23. 8.

With all my heart, O my God, do I love and praise thee, who art so infinitely amiable in thy self, and so full of love to us, that all I can know, or believe of thee, excites me to love thee.

Lord, daily increase my Faith; make it active and fruitfull *, that I may believe and love thee as entirely, as becomes one entirely devoted to thee. * Jam. 2. 20.

In God.

Its Objects.

I believe, O my God, that thou art One *, and that there is no other God besides thee; thou art that One infinite and independent Being, that One only true God, whom all Men, and all Angels are to Adore: All glory be to thee. * Deut. 4. 35. Isa. 44. 6. 45. 5, 6.

The Unity of God.

O Lord God, help me to love and to praise thee with God-like affections, and a suitable Devotion.

The Trinity in Unity.

I believe, O my God, that in the Unity of thy Godhead, there is a Trinity of Persons †, I believe in thee, O Father, Son and Holy Ghost, in whose Name I was baptized, to whose Service I am religiously devoted: All glory be to thee. † Mat. 3. 17. 28. 19. Joh. 1. 5, 7.

I believe, I admire, I love, I praise, I adore thee, O most blessed and glorious Trinity, God the Fa-

B ther;

ther, God the Son, and God the Holy Ghost, for being the joint Authours of our Salvation: All glory be to thee.

O sacred, and dreadfull, and mysterious Trinity, though I cannot conceive thee, yet let me daily experiment thy goodnes; *Let thy Grace, O Lord Jesus; let thy Love, O God the Father* *; *let thy Com-* * 2 Cor. 13. munications, O Holy Spirit, be ever with me. 14.

The Father.

The first Person of the Trinity.

His distinctive Property, Father.

I believe, and love, and praise thee, O my God, the first Person in the most Adorable Trinity; the Fountain of the Godhead; the Eternal Father of thy coeternal Son †, Jesus my Saviour. † Joh. 1. 18.

Glory be to thee, O God the Father, for so loving the world ‖, as to give thy only begotten Son to re- ‖ Joh. 3. 16. deem us.

Glory be to thee, O Heavenly Father, for first loving us, and giving the dearest thing thou hadst for us; O help me to love again, and to think nothing too dear for thee.

Almighty.

His Attributes.

I believe, O my God, that thou art a Spirit * * Joh. 4. 23, most pure, and holy †, and infinite in all perfecti- 24. ons †, in Power †, and Knowledge †, and Good- † 1 Pet. 1. nefs †; that thou art Eternal †, Immutable †, and 16. Omnipresent †; all love, all glory be to thee. † Ps. 145. 3.

I believe, O Lord, that thou art most wise † and † Ps. 115. 3. just †, most happy † and glorious †, and all- † Isai. 40. sufficient †, most gracious and mercifull, and ten- 28. der, and benign, and liberal, and beneficent †; all † Mat. 19. love, all glory be to thee. 17.

I believe thy Divine Nature, O my God, to be † Ps. 90. 2. in all respects amiable, to be Amiableness it self, to † James 1. be Love † it self; and therefore I love, I admire, I 17. praise, and fear, and adore thee. † Psal. 139.

Thou, Lord, art my Hope, my Trust, my Life, 1, &c. my Joy, my Glory, my God, my All, my Love. † Ps. 147. 5.

† Rom. 2. 6. * Psal. 16. 11. † 1 Tim. 6. 16. † 2 Cor. 12. 9. † Tit. 3. 4. Eph. 2. 4. Psal. 51. 1. † Cant. 5. 16. 1 Joh. 4. 8, 16.

Maker of Heaven and Earth.

His Works. I believe that thou, O Father Almighty, didst create Heaven and Earth, the whole World, and all things in it, visible and invisible, out of nothing, and by thy Word onely *: All glory be to thee. ** Gen. 1. 1. Heb. 11. 3. Psal. 33. 6.*

I believe, O thou great Creatour, that thy Divine Love made thee communicate Being to thy Creatures; that thou lovest all things, and hatest nothing thou hast made: Glory be to thee.

I believe, O God, that thou art the sole Lord, and Proprietour of all things thou hast made †; that all things do necessarily depend on thee; that 'tis in thee onely we live ‖, and move, and have our Being: All Love, all Glory be to thee. *† Deut. 10. 14. Psal. 89. 11. ‖ Acts 17. 28.*

I believe, O thou Communicative Goodness, that thou dost preserve, and sustain, and protect, and blest all things thou hast made, suitably to the Nature's thou hast given them *: All Love, all Glory be to thee. ** Reade the 145 Psalm.*

I believe, O mighty Wisdom, that thou dost most sweetly order and govern, and dispose all things *: even the most minute †; even the very sins of men ‖, to conspire in thy Glory; O do thou conduct my whole life, steer every motion of my soul, towards the great End of our Creation; to love, and to glorifie thee. ** Psal. 104. 24. † Mat. 6. 26, 28. 10. 30. ‖ Gen. 50. 20.*

I believe, O Lord, that thy Love was more illustrious in the Creation of Man, than in all the rest of the visible World; thou wert pleased to make him * in thy own Image, and after thy own divine likeness: All Love, all Glory be to thee. ** Gen. 1. 26.*

Thou, Lord, didst make Man for thy self, and all things visible for Man; Thou designedst all creatures for his use *, and didst subject them to his Dominion; the very Angels thou didst charge † to keep him in all his ways: All Love, all Glory be to thee. ** Psal. 8. † Psal. 91. 11.*

Thy Works, O Lord, are wonderfull and amiable *: I love, and admire, and praise thy Universal Providence over the whole World; the perpetual flux of thy Goodness on every Creature: All glory be to thee. ** Psal. 111. 2, 3, 4.*

I love and praise thee, O my God, for all the particular vouchsafements of thy love to me*, for **Pf. 68. 19.* all thy deliverances and blessings, either to my body or to my soul, known or unknown†; for all that I †*Reade the* do not remember, or did not consider: All Love, 103 *Pfalm.* all Glory be to thee.

The longer I live, O my God, the more reason I have to love thee, because every day supplies me with fresh experiments and new motives of thy manifold love to me; and therefore all Love, all Glory be to thee.

And in Jesus.

*The second
Person in
the Trinity,
God the Son,
His Offices.*

I believe in thee, O Jesus, and I rejoice in that dear Name which is so full and expressive of thy Love.

Thou art *Jesus* our Saviour, because thou camest into the World on purpose to *save us from our sins* *: **Mat. 1. 21.* All Love, all Glory be to thee,

O be thou ever Jesus to me; O let me feel the kind force of that sweet name, in which I and all sinners do reade our danger, and our deliverance, our guilt, and our salvation.

O most benign Jesu! He well deserves to be *accursed that does not love thee* †: Who, Lord, can e- † *1 Cor. 16.* ver hope to share in thy Salvation, who does not 22. love thee his Saviour?

Christ.

I believe, O mercifull Jesus, that thou art Christ **Job. 1. 41.* the true *Messias* *, the Anointed of the Lord, the *Dan. 9. 26.* promised seed which was to bruise the Serpent's head ^b, ^b *Gen. 3. 15.* long expected by the Fathers ^c, foretold by the ^c *Luk. 2. 25.* Prophets ^d, represented by Types *, which were ^d *Acts 10.* all fulfilled in thee, O thou the desire of all Nations ^e: 43. All Love, all Glory be to thee. ^e *Col. 2. 17.*

I believe that thou, O Jesus, wert Anointed with ^f *Hag. 2. 7.* the Holy Spirit *, that all his Gifts and Graces were ^g *Acts 10.* poured out, and diffused like a sweet ointment on thy 38. soul, without measure ^h; thou art altogether lovely, *Heb. 1. 9.* O Christ, and of thy fulness we all receive ⁱ: All ⁱ *Job. 3. 24.* Love, all Glory be to thee. ^j *1. 16.*

I believe,

I believe, O thou Anointed of God, that as Kings ^a, and Priests ⁱ, and ^m Prophets, were here-^a *1 Sam. 15.*
 fore anointed with Material oil; so by thy Hea-ⁱ
 venly Anointing ⁿ, thou wast Consecrated to be our ⁱ *Lev. 4. 3.*
 Prophet, our King, and our Priest, and in all those ^{s.} *16.*
 three Offices, to manifest thy love to us; and ^m *1 Kings*
 therefore all Love, all Glory be to thee. ⁱ *19. 16.*

Glory be to thee, O Christ, our Prophet ^o, who ⁿ *Mat. 3. 16.*
 didst teach, and reveal, and interpret thy Father's ^o *Joh. 4. 25.*
 Will, and all saving truth to the World. ^A *cts 7. 37.*

Glory be to thee, O Christ, our King ^p, who ^L *uk. 4. 18.*
 dost give Laws to thy People, dost govern and ^p *Luk. 1. 33.*
 protect us, and hast subdued all our Ghostly Ene-
 mies. ^q *A *cts 3. 26.**

Glory be to thee, O Christ, our Priest, who dost ⁱ *Isa. 53. 10.*
 bless us ^q, who didst offer thy self a sacrifice ^r, and ^E *ph. 5. 2.*
 dost still make intercession for us ^c. ^H *eb. 9. 14.*

Our Redemption, our Illumination, our Support ^r *Rom. 8. 34.*
 is wholly from thy Love, O thou Anointed of God: ^H *eb. 7. 25.*
 All Love, all Glory be to thee.

His onely Son.

His two I believe that thou, O most Adorable Jesus, art
Natures. the Son of God by ineffable generation ^e; thou ^e *Heb. 1. 5.*
^{1. Of God.} didst from Eternity derive thy Godhead from the ^H *sa. 53. 8.*
His Eternal Father; thou art the brightness ^v of his Glory, and ^J *ohn 1. 1.*
generation. the expresse Image of his Person: All Love, all Glo-^v *Heb. 1. 3.*
 ry be to thee.

Thou, O blessed Jesu, art the onely Son of God,
 the onely begotten Son, full of Grace and Truth ^w; ^w *Joh. 1. 14.*
 Thou art the onely beloved Son, in whom thy Father ^{18.} *5. 18.*
 is well pleased; 'tis onely in thee, and for thee, that ^R *om. 8. 32.*
 Sinners have Hope; and therefore all Love, all Glo-^M *at. 3. 17.*
 ry be to thee.

Thou art equal ^x to thy Father, O Jesu, in amia-^x *Phil. 2. 6.*
 bleness and in love to us, and art equally to be lo-
 ved by us; and therefore all Love and Praise be to
 the Father that eternally begat ^v, and to the Son ^v *Joh. 5. 1.*
 eternally begotten.

Our Lord.

His Deity. I believe, O thou eternal Son of the Father, that ^T *it. 2. 13.*
 thou art the great ^a and true ^b God, Jehovah our ¹ *Joh. 5. 20.*
 Righteousness ^c, God above all blessed for ever ^d, and ^e *Jer. 23. 6.*
 mighty ^d *Rom. 9. 5.*

mighty to save ^v: All love, all Glory be to thee. ^v *Isa. 63. 1.*

I believe, O Lord Jesus, that thou didst make ^x, ^x *John 1. 3.*
and dost sustain all things by thy Power ^y, and that ^y *Heb. 1. 3.*
thou art to be honoured by Men, and by Angels, as *10.*
thy Father is honoured ^z: All Love, all Glory be ^z *Heb. 1. 6.*
to thee. *Phil. 2. 10.*

I believe, O thou King of Kings, and Lord of *Joh. 5. 23.*
Lords ^a, that thou art the Lord, and the Authour ^a *Rev. 19.*
of the new Creation ^b, as well as of the old, that *16.*
thou art more peculiarly Lord of us Sinners by pur- ^b *Eph. 1. 21,*
chase ^c; O that I, and all that own thy Dominion, *22. 2. 10.*
may for ever love, and revere, and obey ^d so pow- ^c *1 Cor. 6.*
erfull and gracious a Lord! *20.*
a Luk. 6. 46.

Who was conceived by the Holy Ghost.

2. Of Man
in his state
of Humili-
ation.
His Concep-
tion.

I believe, O most condescending Majesty, that
when thou didst stoop so low as to assume our frail
Nature, the Holy Ghost came on thy sacred Mother.
and that the Power of the Highest did overshadow
her ^e, and that she did conceive, and lodge thee ^e *Luk. 1. 31,*
in her Womb, where thou, who fillest Heaven and *34. 35. 42.*
Earth, wert about nine months for our sakes impris-
on'd; and therefore all love, all glory be to thee.

Born of the Virgin Mary.

His Birth.

I believe, O most adorable Humility, that thou
wast at last born into the World ^f, that thou having ^f *Luk. 2.*
only God for thy Father, and Mary, a pure Vir- *6, 7.*
gin, for thy Mother, whom all Generations do call
Blessed ^g, both thy Conception and Birth were ^g *Luke 1.*
perfectly immaculate, that being without sin thy *48.*
self ^h, thou mightest be a fit sacrifice to atone for ^h *1 John 2.*
us Sinners, who being born of unclean Parents, *1, 2.*
were all by nature unclean ⁱ; and therefore all love, ⁱ *Joh 14. 4.*
all glory be to thee, O immaculate Lamb of God, ^j *Joh. 1. 29.*
who takest away the sins of the World ^k.

I believe, O blessed Saviour, that the two Na-
tures of God, and of Man, were in thee so myste-
riously united, without either change, or confusion,
that they made in thee but one Person, but one Me-
diator ^l, one Lord ^m: Thou, O Eternal Word, ^l *1 Tim. 2. 5.*
didst become flesh, and didst dwell among us ⁿ, on ^m *Eph. 4. 5.*
purpose to save us; and therefore all love, all glory ⁿ *Joh. 1. 14.*
be to thee. **Suffered.**

Suffered.

His Life of sorrow. I believe, O adorable Love, that thy whole life was made up of sufferings, and that for sinfull men, and in particular for me; O let me never cease to adore and love thee.

It was for us Sinners, O tenderest Love, that in thy very infancy thou wast circumcis'd ^a, and design'd by Herod for slaughter, and forc't to fly into Egypt ^b, and therefore I praise and love thee.

^a Luke 2. 21.

^b Mat. 2. 13, 16.

It was for us Sinners that thou, O afflicted Love, wert all thy life-long, *a man of sorrows, and acquainted with grief*; that thou wast persecuted and revil'd, despis'd and reject'd, and hadst not where to lay thy head ^a, and therefore I am bound to praise, and love thee.

^c Isa. 53. 3.

^d Mat. 8. 20.

It was for us Sinners, that thou, O compassionate Love, when thou tookest on thee our nature, wast toucht with a feeling of our infirmities, and wast in all points tempted like as we are, yet without sin ^e, that thou mightest the more affectionately pity the weak, and succour the tempted; and therefore I praise and love thee.

^e Heb. 4. 15.

It was for us Sinners, that thou, O beneficent Love, didst go about doing good ^f, preaching repentance, publishing the glad tidings of salvation^g, sending thy Disciples^h, confirming thy heavenly Doctrine by many glorious Miraclesⁱ, and illustrating it by a God-like example; all thy life is full of attractions of sweetest love and pity to us Sinners, which ^k kindly and forcibly constrain us to praise and love thee.

^f Acts 10. 38.

^g Mat. 4. 17.

^h Luke 4. 18.

ⁱ Mat. 10. 1, 5.

^j 11. 5.

^k 2 Cor. 5. 14.

^l Rom. 8. 29.

^m Phil. 2. 5.

O most exuberant Love, how amiable are all thy Graces, O fill my heart with thy love, and transform me into thy likenessⁿ, that I may all my life-long imitate thy perfect obedience, unspotted Holiness, unchangeable Resolution, universal Charity, uninterrupted Devotion, contempt of the World, Heavenly-mindedness, gracious Condescension, ardent Zeal for thy Father's Glory, and unbounded Love, and that for the sake of that dearest Love, which inclined thee to become incarnate for me.

Under Pontius Pilate.

His Sufferings pre-vious to his Crucifixion. I believe, O my Lord, and my God, that though thou didst suffer all thy life long, yet thy greatest sufferings were under the Roman Governour of Judea, Pontius Pilate; I believe all those mighty sufferings, but am as little able to express the greatness of them, as I am the greatness of thy love which mov'd thee to suffer: All I can doe is to love, and to praise thee.

How great were thy sufferings, O Saviour of the World, when the very apprehension of them made thy Soul very heavy, exceeding sorrowfull even to death, made thee offer up prayers, with strong crying and tears, that if it were thy Father's will the Cup might pass from thee, threw thee into an agony and bloody sweat^m, infomuch that there was an Angel sent from Heaven on purpose to strengthen thee! O thou agonising Love, impress on my heart so tender a sense of thy sufferings for me, that I may agonise with thee, that I may feel all thy sorrows, that though I cannot sweat blood like thee, I may dissolve into tears for thee, that I may love and suffer with thee throughout every part of thy Passion.

O suffering Jesus, when my Meditations follow thee from the Garden to Mount Calvary, I grieve and I love all the way.

I grieve, and I love, when I see thee, O Incarnate God, who couldst command more than twelve legions of Angels for thy rescue; out of love to Sinners, and in particular to me, one of the vilest of all that number, humbling thy self to be apprehended, and bound by the rude Souldiers, as a Malefactorⁿ.

I grieve, and I love, when I see thee, O gracious Lord, for my sake, betray'd by the treacherous kifs of Judas^o, deny'd by Peter, and forsaken of all thy Disciples.

I grieve, and I love, when I see thee, O spotless innocence, out of love to me, dragg'd to Annas^p and Caiaphas^q the High-priest, when I see thee accus'd by false Witnesses, arraign'd and condemn'd.

I grieve, and I love, when I see thee, O divine Majesty, out of love to me, spit upon, and blindfolded, and buffeted, and mockt^r, sent to Pilate

Heb. 5. 7.

^m Mat. 26.

38.

Luke 22.

43, 44.

ⁿ Mat. 26.

47. 53. 57.

John 18. 4.

^o Mat. 26.

49, 56, 70.

^p John 18.

12.

^q Mat. 26.

57, 59.

Luke 22.

66.

^r Mat. 26.

67.

Luke 22.

63.

an

an Infidel Judge ^t, then to wicked *Herod* ^t, who ^t *Mat.* 27.
with his men of war set thee at naught, array'd ².
thee in a white Robe of Mockery, and sent thee ² *Luke* 23.
again to *Pilate*. 6. 11. 12.

I grieve, and I love, O injur'd Goodness, when
I see thee, though declar'd innocent by the very
Traytour *Judas*, who out of horror for his Crime,
went and hang'd himself, though declar'd innocent
by *Pilate* himself, the Judge to whom thine En-
emies appeal'd, yet worried to death by the clamours
of the Rabble, that cry'd out *Crucify, Crucify*, when
I see *Barabbas* a Traytour and a Murderer prefer'd
before thee ^v. ^v *Luke* 23.

I grieve, and I love, when I see thee, O lover ^{14, 18, 19,}
of Souls, for my sake most unjustly given up into ^{21.}
the hands of infidel Souldiers, to be stript naked, ^{*Mat.* 27.3,}
and tied to a Pillar, and scourg'd ^{4. 5.}; to see the ² *John* 19.
Flowers plowing on thy back, and making long fur-
rows. 1.

I grieve, and I love, O King of Heaven, when ^{*Psal.* 119.}
I see thee out of love to me, humbling thy self to ^{3.}
be array'd in *Purple* ⁷; with a *Reed* in thy hand, ^{*Mat.* 27.}
when I see thee crown'd with *Thorns*, to multiply ^{28, 29.}
thy torments; when I see thee mockt by barbarous
Wretches, with their bended knee, and with *hail*
King of the Jews.

I grieve, and I love, when I see thee, O Lord
God, whom the Angels worship, spit upon again,
and buffeted ², and for my sake, made the ex- ^{*Mat.* 15.}
treme scorn, and contempt, and sport, of thy in- ^{19.}
solent and insulting Enemies; and though still de-
clar'd innocent by *Pilate* ², yet surrender'd to the ^{*Mat.* 27.}
unrelenting Cruelty of the multitude, to be cru- ^{24, 26.}
cified.

My Lord, my God, my Saviour, with all my
heart, I love and adore thy infinite love and be-
pignity to Sinners; with all my heart, I lament and
detest the hatred, and outrage of Sinners to thee.

Was crucified.

*His Cruci-
fixion.*

I grieve, and I love, O sorrowfull Jesus, when
I see thee for my sake oppress'd with the weight of ^{*John* 19.}
thy own Cross ^b, till thy tender Body, quite spent ^{17.}
with sufferings, sank under it ^{*Mat.* 27.}
^{32.}

I grieve,

I grieve, and I love, O thou great Martyr of Love, when for my sake I see thy virgin Body stript naked, thy Hands and thy Feet nail'd to the Cross; when I see thee crucified between two Thieves^a; and numbred with the Transgressours, when I see Gall given thee to eat, and Vinegar to drink^c. ^a Mat. 27. 38. ^c Psal. 69. 21.

I grieve, and I love, when I see thee, O incarnate Deity hanging on the Cross, and for my sake, by thy own People, in the height of thy anguish, derided, reproacht and blasphem'd, with wagging of their beads, mockt by the Souldiers, and by the impenitent Thief^f. ^f Mat. 27. 39.

I grieve, and I love, when I see thee, O God blessed for evermore, O Fountain of all blessing, hang bleeding on the Cross, and made a curse for me^g; How does my indignation swell against the injustice, and ingratitude, and inhumanity of the Jews, who could thus cruelly treat so unrepachable an Innocence, so amiable a Charity, so compassionate a Saviour! ^g Luke 23. 39. ^h Gal. 3. 13.

Alas, alas, it was the Sinner, O Love incarnate, rather than the Jew, that betray'd, and derided, and blasphemed, and tortur'd and crucify'd thee; the sins of lapst mankind^h, and particularly my sins, they were thy Tormentours; and therefore from my heart I bewail, detest and abjure them. ^h Isa. 53. 6.

My Lord, and my God, instill penitential love into my Soul, that I may grieve for my sins, which griev'd thee, that I may love thee for suffering for us Sinners, who occasion'd all thy griefs; O may I always love thee, O may I never grieve thee more!

Dead.

His Death. I grieve, and I love, O bleeding Love, when I see thee on the Cross, quite spent with pain and anguish, when I see thee in thy dying pangs commending thy Spirit into the hands of thy heavenly Fatherⁱ, bowing thy head^k; and giving up the Ghost. Thou, O Lord of life, didst for us Sinners humble thy self to death, even to the death of the Cross, a death of utmost shame and ignominy, and of torment insupportable; all love, all glory be to thee. ⁱ Luke 23. 46. ^k John 19. 30.

Was ever any sorrow, O crucify'd Lord, like that sorrow my sins created thee?

Was

Was ever any love, O outrag'd Mercy, like that love thou didst shew, in dying for Sinners!

All the frame of Nature, O dying Saviour, fell into convulsions at the crucifixion of their great Creatour; The Sun was darkned ¹, the veil of the ¹ Mat. 27. Temple was rent from the top to the bottom, the Earth ⁵¹ quak'd, the Rocks clave asunder, the Bodies of dead Saints rose out of their Graves, insomuch that the Centurion and infidel Souldiers acknowledg'd thee to be the Son of God; thou wast lovely, and glorious, and adorable in thy lowest humiliation; all love, all praise be to thee.

His unknown Sufferings. Thy bodily Sufferings, O almighty Love, were intolerable, but yet thy inward were far greater.

I grieve, I love, I melt all o'er, when I hear thee on the Crofs crying out, *My God, my God, why hast thou forsaken me* ^m. Ah sinfull Wretch that I ^m Mat. 27. am, how infinite and unconceivable were the inward ⁴⁶ Dolours and Agonies thou didst undergo for us Sinners, when thou didst tread the Winepress of thy Father's wrath aloneⁿ, when it pleas'd thy own most ⁿ Isa. 63.3. beloved Father to bruise thee, and to put thee to grief, when the iniquities of the whole World were laid on thee^o, and my numerous sins increas'd thy load, and ^o Isa. 53.6, heighten'd thy torment, when thy own Deity withdrew all consolation from thee, when God, offended by our sins, did afflict thee in the day of his fierce anger^p; no sufferings, no love was ever like unto ^p Lam. 1. thine for me; no grief, no love but thy own should ¹² exceed mine for thee.

For whom, O unutterable goodness, didst thou suffer the extreme bitterness of sorrow, but for the vilest of all thy Creatures, sinfull man, and for me one of the worst of Sinners? and therefore I praise and love thee.

For what end didst thou suffer, O most ardent Charity, but to save Sinners from all things that were destructive, the Curse of the Law^q, the Torments of Death^r, the Tyranny of Sin^s, the Powers of Darknes, and Torments Eternal^t, to purchase for us all things conducive to our Happiness^v, ^q Gal. 3.13. ^r Heb. 2. ^s 14, 15. ^t Rom. 6. ^v 14. Pardon and Grace, Consolation and Acceptance, ^u 1 Thess. 1. and the everlasting Joys and Glories of the Kingdom of Heaven; and therefore I praise and love thee. ^u Eph. 1. 7. ^v Heb. 9. 12, 15.

O bound-

Out of what motive didst thou suffer, O boundless Benignity, but out of thy own preventing love ^a, free mercy, and pure compassion, ^a 1 John 4. 19. and therefore I praise and love thee.

When no other Sacrifice could atone thy Father's Anger, O thou the beloved Son of God, and reconcile Divine Justice and Mercy together, but the Sacrifice of God incarnate, who as man was to die ^y, and to suffer in our stead, as God was to merit and make satisfaction for our sins; 'twas then that thou, O God the Son, didst become Man, the very meanest of Men, didst take upon thee the form of a Servant ^z, and didst on the Cross shew us the mystery and the Miracle of Love, God crucified for Sinners, and Sinners redeem'd by the blood of God ^a. ^y Heb. 9. 28. ^z Phil. 2. 7. ^a Acts 20. 28.

O thou propitious Wonder, God incarnate on the Cross, by what Names shall I adore thee, all are too short, too scanty to express thee, Love onely, nothing but Love will reach thee, thou art Love ^b, O Jesu, thou art all love, O tenderest, O sweetest, O purest, O dearest Love, soften, sweeten, refine, love me into all Love like thee! ^b 1 John 4. 8.

By the love of thy Cross, O Jesu, I live ^c, in that I will onely glory, that above all things will I study ^d, that before all things will I value ^e; by the love of thy Cross I will take up my Cross daily, and follow thee, I will persecute and torment, and crucify ^f my sinfull Affections and Lusts, which persecuted, tormented and crucify'd thee; and if thy love calls me to it, I will suffer on the Cross for thee, as thou hast done for me ^h. ^c Gal. 2. 20. 6. 14. ^d 1 Cor. 2. 2. ^e Phil. 3. 8. ^f Luke 9. 23. ^g Rom. 6. 6. ^h Gal. 5. 24. ⁱ Acts 21. 13.

How illustrious and amiable were thy Graces amidst all thy Sufferings, O thou afflicted Jesu; I admire, and I love thy profound Humility, unwearied Patience, Lamb-like Meekness, immaculate Innocence, invincible Courage, absolute Resignation, compassionate love of Souls, and perfect Charity to thy Enemies. O my Love, I cannot love thee, but I must desire above all things to be like my Beloved; O give me grace to tread in thy steps ⁱ, and conform me to thy Divine Image, that the more I grow like thee, the more I may love thee, and the more I may be lov'd by thee. ⁱ 1 Pet. 2. 21.

And

And Buried, he descended into Hell.

*His Burial
and de-
scend.*

I believe, O crucified Lord, that thou wast really dead, and that there was a separation of thy Body and Soul: That *thy side* was mortally wounded, and *pierced with a Spear* on the Crois ^h, and thy sacred Body was buried ⁱ, to assure us of thy death: All love, all glory be to thee. ^h Job. 19. 34. ⁱ Mat. 27. 57, 60.

I believe, O pierced, O wounded Love, that thy Soul in the state of separation did descend into Hell ^h, to vanquish Death and all the Spirits of darkness in their own Dominions, and therefore I adore and love thee. ^h Eph. 4. 9.

Glory be to thee, O thou great Champion of Love, who didst for our sakes singly encounter all our ghostly Enemies, who didst thy self *taste of death* ^h, that thou mightst take away the sting of death ^o, who didst wrestle with *principalities and powers* ^p, and all the force of Hell that we might share in thy Victory; for which wonderfull Salvation I will always praise and love thee. ^h Heb. 2. 9. ^o 1 Cor. 15. 55, 56, 57. ^p Col. 2. 15.

*In his state
of Exalta-
tion.*

The third day he rose again from the dead.

*His Resur-
rection.*

I believe, O Almighty Love, that, according to the Types and Prophecies which went before of thee ^q, and according to thy own infallible predictions, thou didst by thy own power ^r rise from the dead the third day: All love, all glory be to thee. ^q Luke 24. 26, 27. ^r Mat. 12. 40.

Glory be to thee, who didst lie so long in the Grave to undergo the full condition of the dead, ^r Job. 2. 19. and to convince all the world thou wert dead; and didst rise so soon that thou mightst not see corruption ^r or retard our joy ^r; All love, all glory be to thee. ^r Job. 16. 22. ^r 1 Cor. 15. 55.

He ascended into Heaven.

*His Ascen-
sion.*

I believe, O Victorious Love, that thou, after thy conquest over Death and Hell, didst ascend in triumph to Heaven ^v, that thou mightst prepare Mansions for us ^v, and from thence as Conquerour bestow the gifts of thy conquest on us ^v, and above all the gift of thy Holy Spirit ^v; that thou mightst enter ^v Luk. 24. 51. ^v Acts 1. 9, 10. ^v Job. 14. 2. ^v Eph. 4. 8. ^v Job. 10. 7.

enter into the Holy of Holies, as our great High-priest ^a, to present to thy Father the sweet-smelling Sacrifice of his crucified Son, the sole propitiation for Sinners; and therefore all Love, all glory be to thee. ^{a Heb. 6. 19, 20. 10. 20, 21.}

Glory be to thee, O Jesu, who didst leave the world and ascend to Heaven about the 33^d year of thy age, to teach us in the prime of our years to despise this world, when we are best able to enjoy it, and to reserve our full vigour for Heaven and for thy Love.

O thou whom my Soul loveth, since thou hast left the world, what was there ever in it worthy of our Love! O let all my affections ascend after thee, and never return to the earth more; for *whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee* ^b.

^b Psal. 73. 25.

And sitteth at the right hand of God the Father Almighty.

His Session.

I believe, O Triumphant Love, that thou now sittest in full and peacefull possession of bliss ^c, and at the right hand of God, that thy humane Nature is exalted to the most honourable place in Heaven, where thou sittest on thy throne of glory, ador'd by Angels ^d, and interceding for Sinners ^e; and therefore all love, all glory be to thee.

^c 1 Pet. 3. 22.

^d Rev. 5. 8, 9, 12.

^e Rom. 8. 34.

Glory be to thee, O Love enthron'd, thy Resurrection, Ascension and Session, are all signal instances of thy love, and earnest of our future felicity, the entire purchase of thy love: All our hopes of Heaven, our Resurrection, Ascension and Glorification depend on, and are derived from thine, and are all the trophies of thy love to us; and therefore I will ever praise and love thee.

From thence he shall come to judge the quick and the dead.

His coming to Judgment.

I believe, O Glorified Love, that from thy Throne at God's right hand, where thou now sittest, thou wilt come again ^f to judge the world, attended with thy holy Angels ^g. All glory be to thee.

^f Acts 1. 11.

^g Phil. 3. 20.

I believe, O thou adorable Judge, that all mankind shall be summon'd before thy awfull Tribunal.

^h 2 Thess. 1. 7.

AM

All the Dead, who shall be wak'd out of their Graves when the Angel shall blow the last Trump^b, ^h 1 Cor. 15. and all that are then Quick, and alive, shall then 52. appear before thee. All glory be to thee.

I believe, Lord, that I and all the world shall give a strict account of all our thoughts, and words, and actions; that the Books will be then opened, that out of those dreadfull Registers we shall be judgedⁱ; that Satan and our own Consciences ¹ Rom. 14. will be our accusers. O let the last Trump be ever 10. sounding in my ears, that I may ever be mindfull Matt. 12. of my great accounts^k, and that I may neither 36. speak, nor doe, nor think any thing that may Rev. 20. wound my own Conscience, or provoke thy Anger, 12. or make me tremble at the awfull day. ^k Ecclef. 12. 13, 14.

I know, O thou adorable Judge, that Love onely shall then endure that terrible Test, that Love onely shall be acquitted, that love onely shall be eternally blest; and therefore I will ever praise and love thee.

Glory be to thee, O thou beloved Son of God, to whom the Father has committed all Judgment^l. ^l Joh. 5. 22.

How can they that love thee, O Jesu, ever despond, though their love in this life is always imperfect, when at last they shall have love for their Judge, Love that hath felt and will compassionate all their infirmities; and therefore all love, all glory be to thee.

I believe in the Holy Ghost.

The Third
Person in
the Trinity.

I believe in thee, O thou Spirit of God, the ^m 2 Cor. 3. third Person in the most adorable Trinity; I be- 17, 18. lieve, O blessed Spirit, that thou art the Lord ⁿ, ⁿ Joh. 4. 24. that thou art God ^o eternal and omniscient ^p, Acts 5. 3. a Person distinct from both the Father and the ^o Heb. 9. Son, eternally proceeding from both ^q, and equal- 14. ly sent by both ^r, and joint-authour with both of ^p 1 Cor. 2. our Salvation; and therefore all love, all glory be 10. to thee. ^q Matt. 10.

I believe, O blessed Spirit, that thou art Holy, 20. essentially Holy^s, in respect of thy own Divine Na- Rom. 8. 9. ture, and being essentially Holy, art infinitely Ami- ^r Joh. 14. able; and therefore all love, all glory be to thee. 26. 16. 7.

I believe, O blessed Spirit, that thou art perso- ^t 1 Pet. 1. nally Holy, that thou art the Authour of all inter- 15. nal

nal Holiness, and all internal and sanctifying Grace^a, ^{a Gal. 5.}
that thou art the principle of all spiritual life in us^v; ^{22.}
and therefore all love, all glory be to thee. ^{v Joh. 3.5:}

Glory be to thee, O Love Incarnate, for sending
the Spirit in thy stead, and for promising it to our
Prayers^x; all love, all glory be to thee. ^{a Luk. 11.}

Glory be to thee, O Spirit of Love, for shed- ^{13.}
ding the love of God abroad in our hearts⁷, for ^{v Rom. 5.5:}
filling all that love thee with exuberance of joy
and consolation; all love, all glory be to thee.

O thou blessed Spirit the Comforter, purifie my
Soul, and infuse thy love into it, and consecrate it
to be thy Temple^z, and fix thy Throne immova- ^{a I Cor. 6:}
bly there, and set all my affections on fire, that my ^{19.}
heart may be a continual Sacrifice of Love offer'd
up to thee, and the flame may be ever aspiring to-
wards thee.

The Holy Catholick Church.

*Our Belief
of the
Church
1. Militant.
Its Nature.*

I believe, O blessed and adorable Mediatour, that
the Church is a Society of persons, founded by thy
love to Sinners^a, united into one Body of which ^{a Matt. 16.}
thou art the Head^b, initiated by Baptism^c, nour- ^{18.}
ish'd by the Eucharist^d, govern'd by Pastours ^{Eph. 5. 23:}
commission'd by thee, and endow'd with the pow- ^{b Col. 1. 18.}
er of the Keys^e, professing the Doctrine taught by ^{c Matt. 28.}
thee^f, and deliver'd to the Saints^g, and devoted ^{19.}
to praise and to love thee. ^{d 26. 26.}
^{e Matt. 18.}

I believe, O holy Jesus, that thy Church is holy
like thee its authour; holy by the original design ^{Joh. 20.}
of its Institution^h, holy by baptismal dedication, ^{22, 23.}
holy in all its administrations which tend to pro- ^{f Acts 2.}
duce holinessⁱ; and though there will be always ^{41, 42.}
a mixture of good and bad in it in this world^k, yet ^{g Jude 3.}
that it has always many real Saints in it; and there- ^{1. 9.}
fore all love, all glory be to thee. ^{h 2 Tim.}

I believe, Lord, this Church to be Catholick,
or Universal, made up of the collection of all par- ^{2. 19.}
ticular Churches; I believe it to be Catholick in re- ^{a Matt. 13.}
spect of time, comprehending all ages to the worlds ^{24.}
end, to which it is to endure^l; Catholick in re- ^{a Matt. 16.}
spect of all places, out of which Believers are to be ^{18.}
gather'd^m; Catholick in respect of all saving Faith; ^{Matt. 28.}
of which this Creed contains the substance, which ^{20.}
shall in it always be taughtⁿ; Catholick in respect ^{a Matt. 28.}
of ^{19.}
of ^{a Joh. 16.}
of ^{13:}

of all Graces, which shall in it be practised, and Catholick in respect of that Catholick War it is to wage against all its ghostly enemies, for which it is called Militant: O preserve me always a true Member of thy Catholick Church, that I may always inseparably adhere to thee, that I may always devoutly praise and love thee.

Glory be to thee, O Lord my God, who hast made me a member of the particular Church of *England*, whose Faith, and Government, and Worship are Holy, and Catholick, and Apostolick, and free from the extremes of Irreverence or Superstition, and which I firmly believe to be a sound part of thy Church Universal, and which teaches me Charity to those who dissent from me; and therefore all love, all glory be to thee.

O my God, give me grace to continue stedfast in her bosome, to improve all those helps to true Piety, all those means of Grace, all those incentives of thy Love, thou hast mercifully indulged me in her Communion, that I may with primitive affections and fervour praise and love thee.

The Communion of Saints.

Communion.

I believe, O King of Saints, that among the Saints on Earth, whether real or in outward profession only, there ought to be a mutual catholick participation of all good things^o, which is the immediate effect of catholick Love. Thou, O God of Love restore it to thy Church. ^{o 1 Joh. 1. 7.}

I believe, O thou God of Love, that all the Saints on Earth by profession ought to communicate one with another, in evangelical Worship, and the same holy Sacraments, in the same Divine and Apostolical Faith^p, in all Offices of corporal^q and spiritual Charity^r, in reciprocal delight in each others Salvation, and in tender sympathy as members of one and the same Body^s: O God of Peace, restore in thy good time this catholick Communion, that with one heart and one mouth we may all praise and love thee. ^{p Acts 2. 42, 46. q Gal. 6. 10. r Rom. 12. 9, &c. s 1 Thess. 5.}

O my God, amidst the deplorable divisions of thy Church, O let me never widen its breaches, but give me catholick Charity to all that are baptis'd in thy Name, and catholick Communion with ^{14. Heb. 10. 25. 1 Cor. 12.}

G

all 13. 26.

all Christians in desire. O deliver me from the Sins and Errours, from the Schisms and Heresies of the Age. O give me grace to pray daily for the peace of thy Church ^a, and earnestly to seek it, and to excite all I can to praise and to love thee. ^a *Psal.* 122. 6.

x Edit. 2.

*they praying
for us in Heaven,
we here on Earth
celebrating their
memorial, rejoicing
at their bliss.*

I believe, O most holy Jesu, that thy Saints here below have communion with thy Saints above ^v, ^v *Heb.* 12. that they pray for us, while we celebrate their memories, congratulate their bliss, give thanks for their labours of love, and imitate their examples, for which all love, all glory be to thee.

I believe, O gracious Redeemer, that thy Saints here on Earth have Communion with the holy Angels above; that they are *ministering Spirits* ^x ^x *Heb.* 1. sent forth to minister for them who shall be heirs of ^{14.} Salvation, and watch over us ^x, and we give thanks ^v *Psal.* 34. to thee for their protection, and emulate their incessant praises and ready obedience; for which all love, all glory be to thee.

I believe, O my Lord and my God, that the Saints in this life have Communion with the three Persons of the most adorable Trinity ^a, in the same most benign influences of love in which all ^a *1 Joh.* 1. 3. *Phil.* 2. 1. three conspire; for which all love, all glory be to thee, O Father, Son and Holy Ghost, world without end.

Glory be to thee O Goodness infinitely diffusive, for all the Graces, and blessings in which the Saints communicate, for breathing thy love, as the very Soul into thy mystical Body, that all that believe in thee may love one another, and all join in loving thee.

The Forgiveness of Sins.

*Reconciliation
with
God.*

I believe, O my God, that none can forgive Sins but thou alone ^a, and that in thy Church forgiveness is always to be had; and for so inestimable a blessing all love, all glory be to thee. ^a *Mar.* 2. 7.

I believe, O thou lover of Souls, that without true repentance we cannot hope for pardon ^b, ^b *1 Joh.* that our repentance is at the best imperfect, that ^{1.} 9. it is out of thy mere mercy, O heavenly Father ^c, ^c *3 Tit.* and for the merits and passion of thy crucified Son ^d 4. 5. that thou dost accept our imperfect repentance, ^a *1 Pet.* 1. --- and art pleas'd to forgive us; and therefore all love, ^{18.} all glory be to thee. Glory

Glory be to thee, O most adorable Trinity, for thy infinite love in our forgiveness *; Glory be to thee, O Father forgiving, O Son propitiating, O Holy Ghost purifying, I miserable sinner, who sigh, and pant, and languish for thy forgiveness, and to be at peace with thee^c, praise, and adore, and love that most sweet, and liberal, and tender, and amiable mercy, that delights in forgiving sinners. ^{c Rom. 5. 11.}

The Resurrection of the Body.

2. Triumphant.
Resurrection.

I believe, O victorious Jesu, that by the virtue of thy Resurrection all the dead shall rise ^{81 Cor. 15.} well as good; all love, all glory be to thee, by whom death is swallowed up in victory^b. ^{John 5.}

I believe, O Almighty Jesu, that by thy power all shall rise with the same bodies they had on earth^a; that thou wilt recollect their scattered dust into the same form again, that our Souls shall be re-united to our Bodies, that we shall be judged both in Body and Soul, for the sins committed by both, that the Bodies of the wicked shall be fitted for torment, and the Bodies of the Saints chang'd in quality, and made glorify'd Bodies^c, immortal and incorruptible, fitted for heaven and eternally to love and enjoy thee; for which glorious vouchsafement I will always praise and love thee. ^{1 Cor. 15. 53. Phil. 3. 21.}

And the Life everlasting.

Happiness eternal.

I believe, O great Judge of Heaven and Earth, that after all the Quick and Dead have appear'd before thy Judgment-seat, then the most just and unrepealable Sentence shall pass, and be executed to all eternity, joyfull onely to those that love thee; and therefore all love, all glory be to thee.

I believe, O righteous Jesu, that the wicked shall be set on thy left hand, and be damn'd to Hell, to be tormented with everlasting and unconceivable anguish and despair, by the Devil and his Angels^a and their own Conscience, both in Soul and Body, in the lake of fire and brimstone^b, from which there never can be any redemption; O just reward of those that do not love thee. ^{1 Matt. 25. 41. Rev. 14. 10, 11.}

O mercifull Jesu, how desirous art thou that we should be happy in loving thee, when thou hast created

created Hell on purpose to deter us from hating thee, and Heaven to compell us to love thee; and therefore all love, all glory be to thee.

I believe, O my Lord and my God, that the righteous shall be rewarded with *joys unspeakable and full of glory*, with the beatifick Vision and love of thy self in Heaven ^m, with a happiness of Body ^m 1 Joh. 3. 2. and Soul, which shall be in all respects most perfect, eternal and unchangeable ⁿ, that they shall never sorrow nor sin more ^o, which is all the free gift of thy infinite love ^p, O heavenly Father, and the purchase of thy blood, O God incarnate; for which I will ever, to the utmost of my power, adore and love thee. ^{1. 4. Rev. 21.}

O boundless love, when shall I love thee in heaven without either coldness or interruption, which alas too often seise me here below. ^{4. P Mat. 25. 34.}

When, O my God, O when shall I have the transporting vision of thy most amiable goodness, that I may unalterably love thee, that I may never more offend thee.

O thou whom my Soul loveth, I would not desire heaven but because thou art there, for thou makest heaven wherever thou art.

I would not, O Jesu, desire life everlasting, but that I may there everlastingly love thee.

O inexhaustible love, do thou eternally breath love into me, that my love to thee may be eternally increasing, and tending towards infinity, since a love less than infinite is not worthy of thee.

Amen.

O thou great authour and finisher of our Faith, do thou daily increase my Faith and heighten my love; O grant that in holy ardours of love, to love crucify'd, my love may at last ascend to the region of love, that I may have nothing to doe, to all eternity, but to praise and to love thee. Amen. O infinite Love, Amen, Amen.

This Office may be divided into several parts, and used on the Lord's days, or on Holy-days, especially on the great Festivals of Christmas, Easter, Pentecost, in Lent also, and particularly on Good-friday, and before the reception of the blessed

blessed Sacrament, as is most sutable to the occasion, or to the state, temper and disposition of every devout Soul.

*The Fruits
of Love.*

Q. You said your Godfathers and Godmothers did promise for you, that you should keep God's Commandments.

Tell me how many there be.

A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

C 3

IV. Re.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and doe all that thou hast to doe; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of work; thou and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattel and the stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy Mother; that thy days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt doe no Murther.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. What dost thou chiefly learn by these Commandments?

A. I learn two things: my duty towards God, and my duty towards my Neighbour.

Q. What

Q. What is thy duty towards God?

A. My duty towards God is,

I. II. To believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my Soul, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him.

III. To honour his holy Name and his Word;

IV. And to serve him truly all the days of my life.

Q. What is thy duty towards thy Neighbour?

A. My duty towards my Neighbour is,

To love him as my self, and to doe to all men as I would they should doe to me.

V. To love, honour, and succour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, spiritual Pastours and Masters, To order my self lowly and reverently to all my betters.

VI. To hurt no body by word or deed.

VII. To be true and just in all my dealings.

VIII. To bear no malice nor hatred in my heart.

IX. To keep my hands from picking and stealing.

C 4

X. And

X. And my tongue from evil-speaking, lying and slandering.

XI. To keep my body in temperance, soberness and chastity.

XII. Not to covet and desire other mens goods, but to learn and labour truly to get mine own living, and to doe my duty in that state of life unto which it shall please God to call me.

Q. You have shew'd me how the Creed presents to us the Motives; shew me next how the Ten Commandments contain the Fruits, or Effects of Divine love.

A. Jesus our Love, the great Prophet of Love, has given us this trial of our love, *If ye love me, keep my Commandments* 9.

9 John 14.

Q. Are there not some general Rules, very use-
full to be observ'd, in expounding the Command-
ments?

15.

A. Divine Love does suggest to us the best Rules, and is the best Expolitour to teach us the full importance of every Command.

Q. Shew me how.

A. The Love of God does necessarily include these two things, a tenderness to please, and a fearfulness to offend our Beloved, and this Love will be a sure guide to us, in both the affirmative, and the negative part of each Command.

Q. Express this more distinctly.

A. I shall doe it in these following Particulars.

*Rules for
expounding
the Com-
mandments*

1. O my God, when in any of thy Commands a duty is enjoin'd, Love tells me the contrary evil is forbidden; when any evil is forbidden, Love tells me the contrary duty is enjoin'd; O do thou daily increase my love to good, and my antipathy to evil.

*2 Cor. 6.
14.*

2. Though thy Commands and Prohibitions, O Lord, are in general terms, yet let thy love direct my particular practice, and teach me, that in one general are imply'd all the kinds, and degrees, and occasions, and incitements, and approaches, and allowances relating to that good or evil, which
are

are also commanded ^c or forbidden, and give me ^c *Mat. 5. 21, 22, 28.*
grace to pursue, or to fly them.

3. O my God, keep my love always watchfull, ¹ *Thess. 5. 22.*
and on its guard, that in thy negative Precepts I may continually resist evil; keep my love warm with an habitual zeal, that in all thy affirmative Precepts I may lay hold on all seasons and opportunities of doing good.

4. Let thy love, O thou that onely art worthy to be belov'd, make me carefull to persuade, and engage others to love thee, and to keep thy Commands, as well as my self ^c. *Heb. 10. 24.*

5. None can love thee, O Lord, and endeavour to keep thy holy Commands, but his daily failings in his duty, his frequent involuntary and unavoidable slips and surreptions, and wandrings afflict and humble him ^v, the infirmities of lapst nature create him a kind of perpetual martyrdom, because he can love thee no more, because he can so little serve thee. *Mat. 5. 16. Prov. 24. 16.*

But thou, O most compassionate Father, in thy Covenant of Grace dost require sincerity ^x, not perfection; and therefore I praise and love thee. *x 2 Cor. 8. 12.*

O my God, though I cannot love and obey thee as much as I desire, I will doe it as much as I am able, I will to the utmost of my power keep all thy Commandments, with my whole heart; and to the end ^v; O accept of my imperfect duty, and supply all the defects of it by the merits, and love, and obedience of Jesus thy Beloved. *v Psal. 119. 2. 6. 112.*

6. Glory be to thee, O thou supreme Law-giver, for delivering these Commands to finfull men; they are the words which thou thy self, O great *Jehovah* didst speak, O let me ever have an awfull regard for every word thou hast spoken; O let me ever love thee for speaking them, and for giving us the Laws of Love.

7. Glory be to thee, O Lord God, who to make every one of us sensible of our obligation, hast given all thy Commands in the second Person, and by saying *Thou* hast spoken in particular to every Soul, that every Soul might love and obey thee.

Glory be to thee, O my God, who in this short abstract, in these Ten Commandments hast compris'd the full extent of our Duty, all the effects of Divine Love.

Teach

Teach me, O Lord, to examine my Love by thy Commands, that I may know how to please thee, that I may know wherein I have offended thee, and grieve for my offences, that I may bewail all my commissions of sin, all my omissions of duty.

Teach me, O Lord, by this thy Law, which is the rule of Love, and of all my Actions, to examine not onely my several sins, but also all their several aggravations, whether they have been wilfull, or known, or frequent, or obstinate, or habitual, or ensnaring to others, that Love may shed the more tears, and in some measure proportion my contrition to my guilt.

8. Glory be to thee, O Lord God, who givest us Christians higher obligations to keep thy Commands than thou didst to the Jews, they had onely the memory of their temporal deliverance out of the Land of *Egypt*, and the House of Bondage set before them, we are deliver'd out of spiritual *Egypt*, from the bondage of Sin, the power of *Satan*, and the torments of Hell; O give us grace to exceed them as much in our love, and thanksgiving, and obedience, as we do in our blessings.

9. Glory be to thee, O great *Jehovah*, who to constrain us to love and obey thee, art pleas'd to honour every faithfull Soul with a near and intimate propriety in thy self, and graciously to declare, *I am the Lord thy God*.

O mercifull Lord, what is it possible for me to desire more than to have thee for my God? If thou be my God, the relation ought to be mutual, and I must be thy Servant; Lord be thou mine, and I will be for ever thine.

My Beloved is mine, and I am his.

My God, my Father, my Friend, my Love, whatever is thine I will love, and particularly thy Law will I love for teaching me to love thee, thy Law I will highly esteem, and diligently read and study, thy Law shall be daily my delight, my consolation, and my meditation.

O my good God keep me always thine, and let nothing ever divorce me from thy love.

Q. You have laid down proper rules for interpreting the Commandments, shew me now how they are divided.

The First
Table.

A. Into two sorts, or Tables, suitable to the two respects they have to God, and to our Neighbour.

Q. Begin with the first Table, and shew me the number and order of the Commands which it contains.

A. It contains the four first Commands which relate to God, and teach us the Worship of God, even that reverential Love we are to pay to God, which naturally arises from a true sense of his infinite both goodness and greatness.

This Worship of God is either inward or outward.

The inward Worship, being that of the Heart, is the nobler of the two, and this, together with the right object of our worship, is taught in the First Commandment, as the foundation of all the rest.

The outward is compris'd in the three following, which teach us the regulation of God's Worship in reference to our Gestures in the Second, to our Tongues in the Third, to our Time in the Fourth.

Q. Which are the duties of the Second Table?

A. They are the six remaining Commands, which do all relate to our Neighbour, of which I shall speak in their due place.

Q. What have you farther to observe of the Commandments in general?

A. 'Tis observable that those which refer to God are put first, to teach us that the love of God is the chief and original Command, and ought chiefly to be studied, and to teach us also, that all the duties of the Second Table must yield to the First, whenever they stand in any competition ^b.

^b Luke 14.

Q. Go over all the Ten Commandments in particular, and shew me how they are all the genuine fruits and effects of Divine Love, exercis'd either in doing good, or eschewing evil.

A. I shall gladly do it, and as distinctly as possibly I can, taking every Commandment apart.

The

The First Commandment.

ties com-
ended.

O thou who onely art *Jehovah*, if thou be my God, and if I truly love thee, I can never suffer any creature to be thy Rival, or to share my heart with thee; I can have no other God, no other Love but onely thee ^c.

^c Mat. 6. 24

O infinite Goodness, thou onely art amiable, whatever is amiable besides thee, is no farther amiable, than it bears some impressions on it of thy amiableness; and therefore all Love, all Glory be to thee alone.

Sins f
den.

O my God, O my Love, instill into my Soul so entire reverential a Love of thee ^d, that I may love ^d Deut. 10. nothing but for thy sake, or in subordination to thy Love. ¹².

O Love, give me grace to study thy Knowledge ^e, ^e Job. 17. 3. that the more I know thee, the more I may love thee.

O my God, O my Love, do thou create in me a steadfast Faith ^f in the veracity, a lively Hope ^g in the Promises, a firm trust ^h in the Power, a confident reliance ⁱ on the Goodness, and a satisfactory acquiescence ^j in the All-sufficiency of thee my Beloved.

^f Heb. 11. 1.
6.

^g 1 Pet. 1. 4.

^h Pf. 9. 10.

ⁱ Psal. 34. 8.

^j Pf. 62. 1.

O my God, O my Love, do thou create in me an ardent desire of the presence ^k an heavenly delight in the fruition ^l of thee my Beloved.

^k 2. 5.

^l Psal. 42. 1.

O my God, O my Love, fill my heart with Thanksgiving ^m for the Blessings, Praise ⁿ of the Excellence, Adoration of the Majesty ^p, Zeal ^q for the Glory of thee my Beloved.

^m 37. 4.

ⁿ 34. 1.

^o 147. 1.

^p 99. 5.

^q 1 Cor. 10.

O my God, O my Love, fill my heart with a true Repentance ^r for offending, with a constant fear ^s of provoking thee my Beloved.

^r 31.

^s Ezek. 18.

O my God, O my Love, fill my heart with an affective Devotion ^t in Prayer, and with a profound Humility ^u, in ascribing all Honour to thee my Beloved.

^t 20.

^u Pf. 112. 2.

^v Jam. 5. 15.

^w Pf. 115. 1.

O my God, O my Love, create in me a sincere Obedience ^x to all the commands, a submissive Patience ^y under all the chastisements, an absolute Resignation ^z to all the disposals of thee my Beloved.

^x Mat. 7. 21.

^y Pf. 39. 9.

^z Mat. 26.

39.

O my

O my God, O my Love, let thy All-powerfull Love abound ^a in my heart, and in the hearts of ^z Phil. i. 9. all that profess thy name, that in all these, and in all other possible instances of thy Love, our Souls ^a Ps. 34. 3. may be continually employed to praise and to love thee. 107. 8.

O my God, O my Love, let me ever be seeking occasions to excite all I can ^a to adore and love thee. ^b 2 Tim. 3. 2. ^c 1 John 2. 15.

Sins forbid-
den.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy Love, and to thy Glory,

All self-love ^b, and inordinate love of things below ^c. ^d 2 Thes. 1. 8. ^e Ps. 14. 1. ^f Jer. 16. 11. ^g 2 Pet. 2. 1. ^h Heb. 10. 39.

All wilfull and affected ignorance ^d.

All Atheism ^e, or having no God, and Polytheism ^f, or having more Gods than one. ^g 2 Thes. 2. 1.

All Heresie ^h, Apostasie ⁱ, and Infidelity ^j.

All presumption ^k and despair ^l, distrust ^m and carnal security ⁿ. ^o Ps. 50. 21. ^p Mat. 27. 5. ^q Ps. 78. 22. ^r Eccl. 8. 11. ^s Col. 2. 18. ^t Ps. 52. 7. ^u Lev. 20. 6. ^v 2 Tim. 3. 2. ^w Ps. 10. 4. ^x Rev. 3. 15.

All voluntary humility and worshipping of Angels ^o; Reliance on the creature ^p, or recourse to evil spirits ^q.

All unthankfulness ^r and irreligion ^s, lukewarmness ^t and indifference ^u.

All impenitence ^v and disregard of divine wrath ^w.

All indevotion ^x and pride ^y, disobedience ^z, impatience and murmuring ^a.

All the least tendencies ^b to any of these Impieties. ^c Zeph. 1. 12.

From all these and the like hatefull violations of thy love, and from that vengeance they justly deserve; O my God, O my Love, deliver me, and deliver all faithfull people. ^d Luke 19. 41. ^e Isa. 5. 12. ^f Isa. 29. 13.

O my God, O my Love, I earnestly pray, that thy love may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke thee. ^g Pro. 8. 13. ^h Rom. 2. 8. ⁱ 1 Cor. 10. 10. ^j Ps. 141. 4.

The Second Commandment.

Sins forbidden.

O my God, O my Love, I know the true Love of thee is incommunicable to any but thee; and therefore I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy love, and to thy glory,

All making of Idols or false Gods, or of graven Images, with intent of worshipping and bowing down before them ^a. *Deut. 7. 25, 26.*

All representations and picturing of thee, O my God, by visible likenesses of things in Heaven or in Earth. *Deut. 4. 15.*

All corporeal shapes, which are infinitely unsuitable to thy invisible and spiritual nature; and derogatory from thy adorableness ^b. *Isa. 40. 18. Ait. 17. 25.*

All Idolatry ^c and Religious invocation of Creatures ^d. *Isa. 2. 8, 9. Rev. 19. 10. 14. 9.*

All sacrilege ^e and profanations of thy House, and of things sacred ^f. *Prov. 20. 10.*

All abuse or disrespect, or carelessness of thy Word ^g, and contempt of thy Ministers ^h. *Mat. 21. 13.*

All superstitious or unlawfull rites ⁱ, superfluities or mutilations ^k, irreverence or indecencies ^l in thy publick worship, by which thou art any way dishonoured. *Mat. 13. 15. Jam. 1. 22. Luke 10. 16.*

All resting in mere outward observances ^m, or refusing to give thee bodily worship, and to fall down before thee ⁿ. *Jer. 10. 2. 3.*

All the least tendencies to any of these impurities. *Deut. 4. 3. Ps. 106. 33. Eccles. 5. 1. Mal. 1. 7, 8.*

Duties commanded.

O my God, O my Love, imprint on my soul an Awfull Love of thy Majesty ^o, that I may worship thee in spirit and in truth ^p, and in a manner worthy of thee. *Mat. 19. 9, 11. Isa. 45. 23.*

O my God, O my Love, make me so tender of the Honour of thee my Beloved, that I may shew a due regard to all the parts of thy worship. *Isa. 8. 17. Job. 4. 21. Ps. 95. 6.*

That with lowest humiliation of soul and body ^q, whenever I appear in the presence of infinite Love, I may fall down and adore thee. *Mat. 26. 39.*

O my

O my God, O my Love, O may I always enter thy house, the habitation of unbounded Love, with recollected thoughts, compos'd behaviour, becoming reverence, and sincere intentions of Love ^r. *Gen. 28.*

O my God, O my Love, O may I ever frequent the publick Prayers, and approach thine Altar with fervent and heavenly affections, with holy impatience for the blessings of thy Love ^r. *John 2. 17.*

O my God, O my Love, O may I always read and hear thy Word, the heavenly register of thy Love, with a serious attention, an inflammable heart, and a particular application, and ever learn from it some lesson of thy Love ^r. *Psal. 84. 1, &c. 48. 9. 36. 8. 63. 1, 2, 5. Luk. 8. 15.*

O my God, O my Love, for thy dearest sake, give me grace to pay a religious veneration ^v to all sacred persons, or places ^x, or things ^z, which are thine by solemn dedication, and separated for the uses of Divine Love, and the communications of thy grace, or which may promote the decency and order of thy worship, or the edification of faithful people ^y. *1 Thess. 2. 13. Mat. 10. 40. Lev. 19. 30. Ezek. 22. 8, 26.*

O my God, O my Love, let thy All-powerfull Love abound in my heart, and in the hearts of all that profess thy Name, that in all these, and in all other possible instances of thy love, our souls may be continually employed to praise and to love thee, &c. as p. 39. *1 Cor. 14. 4. 26. 40.*

The reason of the Commandment. Thou, O my God, O my Love, art a jealous God, jealous of thy own Honour ^z, and of the chasteness of my Love; O let me never run after other Loves, or commit spiritual Adultery against thee, to provoke thee to anger. *Deut. 4. 24. Isa. 42. 8. Exod. 34.*

Thou, O my God, O my Love, dost visit the iniquities of the Fathers upon the children; Thou when thy jealousy burns like fire ^z against Idolaters, and those that rob thee of thy worship, art wont to punish them in their very posterity, with temporal evils, and with spiritual too, when their children tread in their steps; for then thou makest their Father's sins occasions of hastning, or of increasing thy judgments, though thou always sparest the children that repent ^b; O let thy just indignation against violating thy Worship, deter me, and all that profess thy Name, from such violations. *Pf. 79. 5. b Isa. 65. 6, 7. Ezek. 18.*

Thy jealousy, O my God, O my Love, falls heavy upon them that hate thee; but how is it possible *Jer. 31. 30.*

ble for any one to hate thee, who art infinite love? and yet, alas! all that are enemies to thy Divine Worship; all that exalt any lust, any creature into thy Throne, to ascribe their happiness, to sacrifice their esteem, and zeal, and affections, and to offer up Sovereign Honours to it; what do they do but love false Gods, and hate thee; and are therefore hated by thee.^c *Deut. 7.10.*

O Lord God, to hate thee is the proper character of Devils, and *Lucifer* himself cannot sin beyond that utmost extremity of evil, the hatred of thee; and my heart is full of horror and grief, to think, that ever those that bear thy Image, and daily subsist by thy love, should turn themselves into Devils, and this World into a Hell, by hating thee^d: O boundless Love, turn them, O turn them into men again, and then they cannot chuse but love thee. *1 John 3. 8.*

Glory be to thee, O my God, who shewest mercy to them that love thee, and keep the Commandments: Love and Obedience always go together, and entail a blessing on the posterity of thy Lovers^e; O keep me always one of that happy number; O let me ever love and obey thee. *Rom. 1. 30. Joh. 15. 18. Deut. 4. 40.*

Glory be to thee, O Lord God, whose Love is more diffusive than thy Anger; thy vengeance extends but to the third, or, at most, the fourth generation: thy mercy unto thousands; and the more diffused thy Love is, the more powerfully it moves us, to praise and to love thee.

The Third Commandment.

*Duties
commanded.*

O my God, O my Love, thy Name is thy own glorious and amiable self^a, thy Divine Nature, and Perfections, and Works, most worthy to be ador'd, most worthy to be lov'd^b, and therefore I will always adore and love thy Name. *a Psal. 83. 18. b Psal. 5. 11.*

O my God, O my Love, may I ever have awfull thoughts of thee^c, may I never mention thy venerable Name, unless on solemn, and just, and devout occasions; may I never mention it on those occasions without acts of love and adoration^d. *Psal. 29. 2. 72. 19. Ezek. 36. 23. Neh. 9. 5.*

O my God, O my Love, to love, and to glorify thy Name is the great end of our Creation, which is still more enforced by our Redemption; O let *a Psal. 111. 9. b Isa. 12. 4. 48. 1.*

let it be the greatest business of my whole life to love, and to glorifie it all the possible ways I can, by my mouth ^e, by my conversation ^f, by my publick confession of thee before men, even to death ^g, whenever thou art pleas'd to call me to it, by engaging all I can to glorify and love thee; O happy life, O blessed death, which is spent, and expires in glorifying, in loving thee!

O my God, O my Love, my heart shall ever be jealous of thy Name ^h, I can have no true love, no real concern for thee if I do not, to the utmost of my power, assert and vindicate the Name of my Beloved whenever I hear it dishonour'd.

O my God, O my Love, fix in my Soul an habitual pure intention of thy glory in all my actions, that whether I eat or drink, or whatever I doe, I may doe all to the glory ⁱ of my Beloved.

Oaths.

The honour of God's Name is more particularly concern'd in Oaths,

O my God, O my Love, fill me with a religious awe of Oaths, in which the honour of thy beloved Name is so highly concern'd.

I know, O great *Jehovah*, that in an Oath I solemnly invoke thee, as a Witness to attest the truth of what I swear ^k, as a Judge to punish me if I swear falsely.

Far be it from me, O Lord God, ever to swear, and in swearing, to invoke thee, unless upon inducements lawfull and important, when thy Glory, the Command of my Superiours, the visible good of my Neighbour, the ending of strife ^m, or my own Innocence obliges me to it.

O Lord God, whenever I am duly call'd to an Assertory Oath, grant I may swear in truth, in righteousness, and in judgment ⁿ.

Whatever lawfull Promissory Oaths I take, Lord give me grace conscientiously to perform them, though to my own hindrance ^o.

Vows.

And in Vows.

The glory of thy most beloved Name, O great *Jehovah*, next to the truth of our Oaths we invoke thee to attest, is concern'd in the sincerity of those Vows we offer thee to accept ^p; O do thou therefore create in me a serious sense of the religiousness

D of

^e Psal. 51.

^f 15.

^g Mat. 5.

^h 16.

ⁱ Mat. 10.

^j 32.

^k 1 Pet. 3. 15.

^l 1 Kings

^m 19. 10.

ⁿ

^o 1 Cor. 10.

^p 31.

^q

^r

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of Vows, that my Vows may not dishonour thee.

O my God, O my Love, whenever I voluntarily vow a Vow to thee, give me grace to vow with all the due caution I can, that I may vow those things onely which are lawfull and acceptable to thee ⁹, ¹ Gen. 28. and which thou hast put in my power ¹, that I may ^{20, 21, 22.} vow with deliberation and ghostly advice, and on ¹ Num. 30. weighty and considerable occasions onely, and with ^{5, 8.} a design of glory ¹, and thankfulness, and love to ¹ Psal. 132. thee. ^{2.}

O my God, O my Love, give me grace faithfully to perform all the Vows I make to thee ¹, especially ¹ Psal. 61. my Baptismal Vow, and all my repeated Vows of amendment, in which I have so often vow'd, to glorify and love thy Name.

O my God, O my Love, let thy All-powerfull Love abound in my heart, and in the hearts of all that profess thy name, that in all these, and in all other possible instances of thy Love, our Souls may be continually employed to praise, and to love thee. ¹ Deut. 28.

Sins forbidden.

O my God, O my Love, who is there that knows thy great, thy beloved Name, can ever in the least dishonour it ¹? ^{58.} ¹ Psal. 139.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy love, and to thy glory, ¹ Deut. 18. ^{10, 11, 12.}

All taking of thy Name in vain. ¹ Psal. 10.

All use of it on trivial occasions, and without holy awe ¹. ^{11, 13.} ^{50, 21.} ¹ James 2.

All abuse of it in impious Jest, in Charms, or Curses, or Imprecations, or telling Fortunes, or exploratory Lots ¹; all irreverent thoughts of thy Name ², profaneness and blasphemy ¹. ^{7.} ^{Lev. 24.} ^{16.}

All denying thee by my works ¹, or refusing publicly to confess thee, when call'd to it ¹, or tamely enduring to hear thee dishonour'd ¹. ¹ Tit. 1. 16. ¹ John 12. ^{42.} ¹ Psal. 139.

All heathenish, or customary, or rash Oaths, or swearing in ordinary communication, or by any Creature ¹. ^{21.} ¹ Matt. 5.

All breaking of lawfull Oaths, Perjury, false-swearing, and invoking thee, O God of truth, to attest a lye, sins most destructive to publick Faith and Society, and to our own Souls, and most dishonourable and hatefull to thee ¹. ^{34, 35, 36.} ^{37.} ¹ Zach. 8. ^{17. 5. 4.} ¹ Jer. 23. 10. ¹ Hof. 4. 2, 3.

All

All hasty, or unlawfull, or superstitious, or impossible Vows ^s, all breaking those that are regularly made ^h. ^{Mal. 1. 14.}

All the least tendencies to any of these impieties. ^{Jer. 44. 25.}

From all these, and the like hatefull violations of thy Love, and from that vengeance they justly deserve, O my God, O my Love, deliver me, and deliver all faithfull People. ^{Psal. 22. 25.}

The Threat annex to the Commandment.

O great *Jehovah*, thou art jealous for thy glorious and beloved Name, and without a particular and serious repentance thou wilt not hold him guiltless, that taketh it in vain; thou wilt pour on him the vials of thy wrath, thy wrath eternal ¹, and yet thy ever blessed Name, is, alas! daily, hourly blasphemed ^h. ^{Psal. 74. 10, 18, 22, 23.}

O Apostate, Infamous World, wherein Infinite Goodness is so oft blasphem'd; were not thy Name Love ¹, O Lord, as well as *Jehovah*, thou hadst long agoe aveng'd thy self of the blasphemous World, with a vengeance worthy of God. ^{1 I John 4. 8.}

Glory be to thee, O Long-suffering Love for thy forbearance, efficacious of its self to convert the whole World, did the World but seriously consider it.

O Almighty Love, thou canst as easily diffuse thy Love over the World, as thou didst at first diffuse Light; O let thy Fear, and thy Love so universally affect the Age, that thy great and beloved Name may be universally ador'd and lov'd!

The Fourth Commandment.

Duties commanded.

Glory be to thee, O my God, O my Love, who in compassion to humane weakness, which is not capable of an uninterrupted contemplation of thee, such as the Saints have above, hast appointed a solemn day on purpose for thy remembrance.

Glory be to thee, O my God, my Love, for proportioning a seventh part of our time to thy self, and liberally indulging the remainder to our own use.

O my God, O my Love, let me ever esteem it my privilege, and my happiness to have a day of rest set apart for thy service ^m, and the concerns of my own Soul, to have a day free from distractions, disengaged from the World, wherein I have nothing to doe, but to praise, and to love thee. ^{Isa. 58. 13.}

Lord, grant that I may not onely on thy day give thee due worship my self, but may give rest and leisure also to my Family, to all under my charge, to serve thee also ^a, to indulge ease to my very Beasts, since good men are mercifull even to them ^o. ⁿ *Josh. 24.*

Glory be to thee, O blessed Spirit, who on the first day of the week didst descend in miraculous gifts and graces on the Apostles ^p; O descend upon me, that I may be always *in the spirit on the Lord's day*. ^o *Prov. 12.* ^p *2 Afs 1.*

O my God, O my Love, give me grace on thy day to worship thee in my Closet, and in the Congregation, to spend it in doing good ^a, in works of necessity, devotion and charity, in prayer, and praise, and meditation; O let it ever be to me a day sacred to Divine Love, a day of heavenly rest and refreshment. ^q *Mar. 3. 4.*

Thou, O my God, O my Love, didst ordain the Jewdaical Sabbath as a shadow of the true Gospel-sabbath ^r; O may I every day keep an Evangelical Sabbath, and rest from my sins, which are my own works, while I live here, and may I celebrate an eternal Sabbath with thee ^r in Heaven hereafter. ^r *Col. 2. 16.* ^r *Heb. 4. 9.*

O my God, O my Love, for the like purposes of Piety, and of thy Glory, give me grace to sanctify the Feasts and Fasts of thy Church ^r, as in the number of those happy days set apart for the remembrance of thy love. ^r *Pf. 42. 4.* ^r *IJa. 58. 6, 7.* ^r *8. 10.*

*Reason of
the Com-
mandment.*

Glory be to thee, O Lord God, who didst command the Sabbath or seventh day to be kept holy, and strictly observed by the Jews as thy Sabbath, in memory of the Creation ^v; of thy making Heaven and Earth, the Sea, and all that in them is, and of thy resting the seventh day; of thy blessing the seventh day, and hallowing it. ^v *Gen. 2. 2.*

We Christians, O Lord God, following the moral equity of thy Command, and authorised by Apostolical Practice ^x, celebrate the Lord's day ^x, the first day of the week, in memory of our Redemption, in memory of thy Resurrection from the dead, O most beloved Jesu, when thou didst rest from the labours and sorrows of the New Creation ^x, O may I ever remember thy day, and thee. ^x *Afs 20.* ^x *7.* ^x *1 Cor. 16. 2.* ^x *Rev. 1.* ^x *10.* ^x *Luke 24.* ^x *1.*

Glory be to thee, O my God, my Love, who hast under the Gospel delivered us from the Rigours, but not from the Piety of the Jewish Sabbath.

Lord,

Lord, since the blessing of everlasting Salvation, which we Christians on thy day commemorate, does wonderfully exceed the Creation commemorated by the Jews; O let our love, and praise, and devotion, and zeal, proportionably exceed theirs also ^a.

^a Mat. 5.

O my God, O my Love, let thy All-powerfull Love abound ^b in my heart, and in the hearts of all that profess thy Name, that in all these, and all other possible instances of thy love, our Souls may be continually employ'd to praise, and to love thee.

20.

^b Phil. 1. 9.

Sins forbidden.

O my God, O my Love, I renounce and detest, &c. as p. 39.

All profanations of thy hallow'd Day, and of all other holy Times ^c dedicated to thy praise, and thy love.

^c Ezek. 20.

13, 16, 24.

^d Mark 2.

All Jewdaizing Severities ^d, all Worldly-mindedness, and unnecessary business ^e, or not allowing those under my care liberty and leisure for thy service ^f on thy day.

24.

^e Luke 6. 7.

^f Neh. 13.

All unmercifulness to my very Beasts ^g.

15.

All indevotion, or forgetfulness of thee ^h.

^g Deut. 12.

All the least tendencies—

7.

From all these and the like, &c. as p. 39.

^h Luke 13.

The Second Table.

Next to thy glorious self, O my God, O my Love, and for the sake of thy supreme, independent Love, thou hast commanded me to love my Neighbour, allied to me by nature, or by grace, all Strangers and Enemies as well as Friends ⁱ. To honour all men, as being made after thy likeness, and the greater likeness they retain to thee, to honour them the more ^j; Glory be to thee.

15.

ⁱ Deut. 6.

12. 8. 14.

^j Luke 10.

29, 30.

^k 1 Pet. 2.

Thou, O my God, O my Love, hast commanded me to love my Neighbour as my self, O for the sake of thy love, give me love to relieve and assist him in all instances wherein he may need my help, as freely, as fully, as affectionately as I my self would desire to be treated, were I in his condition ^l.

17.

^l Mat. 7.

O my God, O my Love, for the sake of thy dearest Love, give me grace to love my Neighbour, not in word, and in tongue only, but in deed, and in truth ^m; to wish well to all men, and to contribute my hearty prayers and endeavours, and to give them for thy sake all lawfull, and reasonable, and necessary succours ⁿ.

12.

^m 1 Joh. 3.

18.

ⁿ Col. 3. 12.

Glory be to thee, O my God, O my Love, who by commanding me to love my Neighbour as my self, dost imply the regular love of my self *; that I should doe all I can to preserve my self free and vigorous to glorify thee in my station: 'Tis for thy sake onely I can love my self, and he does not wish or endeavour his own happiness, he really hates himself, that does not love thee. * Eph. 5. 29.

Thou Lord by enjoining me to love my Neighbour as my self, hast intimated my duty of loving those best, which either in bloud are nearest my natural self, or in grace nearest my Christian self; O let thy love teach me to observe the true order of Charity in loving others.

O thou eternal source of Goodness, give me grace to imitate that boundless Goodness, let thy love work in me an universal propensity to love, and to doe good to all men, to be mercifull to others, as thou Lord art mercifull *P.*

P. Luke 6.

Q. Shew me how the love of your Neighbour is in the Second Table divided. 36.

A. The love of my Neighbour, which is the fulfilling of the Law, of all the Commands of the Second Table is divided according to those different conditions of our Neighbour, wherein we most exercise our love or hatred to him.

Q. In how many ruling Instances may we exercise that love or hatred?

A. Either in outward acts, or inward disposition.

Q. How in outward acts?

A. Five several ways, in respect of his superiority, in the Fifth Commandment.

His Safety in the Sixth.

His Bed in the Seventh.

His Propriety in the Eighth; or,

His good Name in the Ninth.

Q. How in our inward disposition?

A. By regulating our very Desires in relation to him, as the Tenth obliges us to doe?

Q. Let me hear how Divine Love moves in each of these Commands.

A. It moves in such acts as follow.

The Fifth Commandment.

Duties commanded in general.

Let thy reverential Love, O my God, teach and incline me, to shew respectfull Love to all my superiours,

perious, in my inward esteem, in my outward speech and behaviour^a.

^a 1 Pet. 2. 17.

Glory be to thee, O Lord, who hast comprehended all that are above me, under the tender and venerable Names of Father and Mother, that I looking on them as Resemblances and Instruments of thy Sovereign Power and Paternal Providence to me, may be the more effectually engaged for thy sake to reverence and love them.

In particular, Of Natural Parents.

O my God, give me grace to imitate thy Paternal Goodness, and for the sake of thy Love; to love and cherish, and provide for; to educate and instruct, and pray for my Children^b; to take conscientious care to give them medicinal correction and good example, and to make them thy children, that they may truly love thee.

^b Deut. 6. 6, 7. Ephes. 6. 4. Col. 3. 21. 2 Cor. 12. 14.

Of Children.

O my God, give me grace for the sake of thy love, to Honour my Father and Mother, to render them all love, and reverence, and thankfulness, and all that regard which is due from a Child^c, that I may pay obedience to their commands, submission to their corrections, attention to their instructions, and succour to their necessities^d, and may daily pray for their welfare.

^c Ephes. 6. 1, 2, 3. Col. 3. 20. ^d Matt. 16. 4, &c.

Of Political Parents. The King.

Thou, O Lord, hast set our most Gracious King over us^e, as our Political Parent, as thy Supreme Minister, to govern and protect us, and to be a terrour to those that doe ill: O grant Him a long and happy Reign, that we may all live a peaceable and quiet life under Him, in all godliness and honesty^f. Defend Him from all His Enemies; let Him be ever beloved by thee, and let Him ever love thee, and ever promote thy love.

^e Prov. 8. 15. ^f 1 Tim. 2. 1, 2.

The Queen and Royal Family.

Multiply, O Lord God, the blessings of thy love on our most Gracious Queen Mary, Catharine the Queen Dowager, their Royal Highnesses Mary Princess of Orange, and the Princess Anne of Denmark, and on all the Royal Family: Give them grace to exceed others, as much in Goodness as in Greatness, and make them signal instruments of thy Glory, and examples of thy Love.

Of Subjects.

O my God, give grace to me and all my fellow-subjects, next to thy own infinite self, to love and honour, to fear and obey our Sovereign Lord the King, thy own Vicegerent, for Conscience sake^g, and for thy own sake, who hast placed Him over us; Tit. 3. 1,

^g Rom. 13. 1, &c. 1 Pet. 2. 13, Tit. 3. 1,

O may we ever faithfully render Him his due tribute; O may we ever pray for His prosperity, sacrifice our fortunes and our lives in His defence, and be always ready rather to suffer than resist.

Of Ecclesiastical Parents.

Glory be to thee, O Lord, who hast ordained Pastours, and hast given them the Power of the Keys; to be our Ecclesiastical Parents; to watch over our Souls; to instruct us in saving Knowledge^b; to guide us by their Examples; to pray for, and to bless us; to administer spiritual discipline in thy Church, and to manage all the conveyances of thy Divine Love.

^b Mal. 2. 7.

Of the People under their care.

O my God, for thy Love's sake, let me ever honour and love the Ministers of thy Love, the Ambassadors thou dost send in thy stead, to beseech us sinners to be reconciled to thee¹, to offer thy Enemies conditions of Love, of love eternal; O may I ever hear them attentively, practise their heavenly doctrine, imitate their holy examples, pay them their dues, and revere their censures^k.

¹ 2 Cor. 5. 20.

^k Heb. 13.

7, 17.

¹ Tim. 5. 17.

Of Oeconomical Parents, Masters and Mistresses.

O my God, for the sake of thy love, grant I may ever love, and provide for my Servants [servant,] and may treat them like Brethren; let me never exact from them immoderate work; O may I always give them just wages, and equitable commands, and good example, and mercifull correction: Grant, Lord, I may daily allow them time for their prayers, indulge them due refreshments, and may take care of their souls, and persuade them to love thee; remembering, that I also have a Master in Heaven¹.

¹ Col. 4. 1.

Ephes. 6. 9.

Of Servants.

Give me grace, O my God, for the sake of thy Love, to honour, and love, and obey my Master [and Mistress] and to serve him [her] with diligence and faithfulness, and readiness to please^m, and to pray for him [her] them; and whatever I do, to do heartily as to thee, O Lord, and not to him, [her] themⁿ.

^m 1 Tim. 6.

1, 2.

Col. 3. 22,

23, 24.

Eph. 6. 5, 6,

7, 8.

ⁿ Lev. 19.

32.

1 Tim. 5. 1,

2, 3.

1 Pet. 5. 5.

Of other Superiours.

O my God, let thy love incline me to love, and to honour all whom thou hast any way made my superiours, suitably to their quality, ⁿ or age, or gifts, or learning, or wisdom, or gravity, or goodness.

O my God, grant that for thy sake, I may ever love and honour all that are, or have been, instruments of thy love to me, in doing me good; O

may

may I reverence my teachers °, be gratefull to my benefactors, and may I have always a peculiar respect to my particular Pastour. ° Gal. 6. 6.

*Of Equals
and Inferi-
ours.*

O my God, let thy love engage me to love those whom thou hast obliged to love me; to shew constancy, and fidelity, and sympathy, and love, and communicativeness to my Friend; to be affectionate to my Brethren and Sisters; to be kind and affable to my Equals; condescending to my Inferiours; to be all the possible ways I can, universally helpfull and obliging, and loving to all P.

P Rom. 14.

O my God, O my Love, let thy All-powerfull Love abound in my heart, and in the hearts of all that profess thy Name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love thee, and for thy sake to love our Neighbour, and to excite our Neighbour to love thee.

10.

1 Pet. 3. 8.

The several Forms which contain the Duties of Parent and Child, of Master and Servant, &c. are to be used by every one, according as may sute with his Circumstances, or as he stands in any of those Relations.

Sins forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposit to thy love, and the love of my neighbour, for thy sake,

All dishonour to our Superiours, in either despising them, speaking evil of them, or in irreverent behaviour.

All unnaturalness to Children.

9 2 Tim. 3.

All undutifulness, or stubbornness, or disobedience, or disrespect to Parents 9.

2, 3, 4.

1 Sam. 26.

All rebelling, or reviling, or murmuring against the King, or against his Ministers.

9.

Eccl. 10. 20.

All defrauding, undervaluing or rejecting lawfull Pastours *.

Act. 23. 5.

* Mat. 10.

All Schism †, and contempt of their regular censures.

14.

† 1 Cor. 1.

All falseness or negligence, or refractoriness to Masters or Mistresses †.

10.

3 Epist.

All rudeness, ingratitude, treachery, want of brotherly love and unfaithfulness.

John 9.

† 2 Tim. 9.

All the least tendencies to any of these impetities.

10.

From Mal. 2. 10.

From all these and the like hatefull violations of thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love, deliver me and all faithfull people.

O my God, O my Love, I earnestly pray, that thy love, and the love of our neighbour may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke thee.

Glory be to thee, O Lord, who to teach us the importance of this duty of subjection, hast placed it the first of all the second Table, of all that relate to our neighbour, and hast made it the first *Ephef. 6.2*
Promise annex'd to the Commandment with a promise ² to every soul that conscientiously keeps it, that thy days shall be long in the land which the Lord thy God giveth thee.

Who would not love and obey thee, O my God, and for thy sake his Superiours, when thou hast promised to reward our Duty with a long happy life here, or if thou seest it best for us, and to take us away from the evil to come ³, by living a long tract of Holiness in a little time, and at last by prolonging our blis to all eternity in Heaven; for which gracious promise, all love, all glory be to thee. *v Isa. 57.1.*

The Sixth Commandment.

Sins forbidden. O my God, O my Love, I renounce, and detest, ^a *Jam. 4.*
 and bewail, as odious and offensive to thee, as directly opposite to thy love, and to the love of my neighbour, for thy sake, *Gen. 4. 10,*
 All duels and unlawfull War ^a. *11.*
 All doing hurt to the body and life of my neighbour, directly by wounding or murdering him ^b. *Gal. 5. 21.*
 Indirectly by contriving or employing others to harm him ^c. *Luk. 22. 2.*
 All the ways of procuring Abortion ^d. ** Exod.*
 All malice and envy, hatred ^e and revenge, contention and cruelty. *21. 22, 23.*
 All injury and violence, all rash, causeless, immoderate or implacable anger ^f, or contumelious speaking and reviling ^g. *d Tit. 3. 3.*
 All wilfull vexing, grieving or disquieting him. *e Eph. 4. 26.*
 All threatening, ill-wishes or curses ^h. *Rom. 1. 30,*
 All needless endangering our selves, and self-murther ⁱ. *31.*
Matth. 5.
22.
8 Ephef. 4.
29, 31.
h 1 Tim. 5.
23.
All Eph. 5. 29.

All murdering of Souls i, by encouraging, en-¹ 1 Tim. 5.
snaring, tempting, commanding them to sin. 22.

All the least tendencies to any of these impieties.

From all these and the like, &c.

Duties com-
manded.

O my God, O my Love, let thy unwearied and
tender love to me, make my love unwearied and
tender to my neighbour, and zealous to procure,
promote, and preserve his health, and safety, and
happiness, and life, that he may be the better able
to serve and to love thee.

O my God, O my Love, make me like thy own
self, all meekness and benignity ^k, all goodness and ^k 2 Cor. 10.
sweetness, all gentleness and long-suffering. 1.

Fill me full of good wishes and compassion, of ^{Gal. 5. 22.}
liberality in Alms-giving according to my abilities i, ¹ 1 John 3.
and of readiness to succour, and relieve, and com-
fort, and rescue, and pray for all, whom thy love
or their own necessities, or miseries, or dangers, re-
commend to my charity ^m. ^m 1 Cor. 13.

O let thy love, thou God of Love, make me
peacefull and reconcilable, always ready to return
good for evil, to repay injuries with kindness ⁿ, and ⁿ Mat. 5. 44.
easie to forgive, unless in those instances, where the ^{Rom. 12. 20.}
impunity of the criminal would be injustice or cru-
elty to the publick.

O thou lover of Souls, let thy love raise in me a
compassionate zeal to save the life, the eternal life
of Souls ^o, and by fraternal, and affectionate, and ^o Dan. 12. 3.
seasonable advice, or exhortation, or correptions, to ⁷ am. 5. 20.
reclaim the wicked, and to win them to love thee.

O my God, O my Love, let thy All-powerfull
love, &c. as p. 51.

The Seventh Commandment.

Sins forbid-
den.

O my God, O my Love, I renounce, &c. as p. 52.
All adultery and violations of my neighbour's bed, ^a Mat. 5. 29.
in the gross act, robbing him of that he loves best. ^b Ephes. 5.

All adultery and unchastity of the eye or the
hand ^c. ^c 11, 12.
^d 4. 19.

All the kinds and degrees of lust, fornication, pol-
lution of our own bodies, and works of darkness,
which it is a shame to mention ^e. ^e Eph. 4. 29.
^f 5. 3, 4, 5.
^g 1 Tim. 2. 9.

All things that provoke, or feed lust, impure
company, discourse, songs, books or pictures ^h. ^h 1 Pet. 3. 3.
ⁱ Rom. 13.

All lascivious dresses ^j, or dances, or plays; all
idleness or luxurious diet ^k. ^k 13, 14.
All ^l 1 Pet. 4. 3.

All the excesses or abuses of lawfull Marriage, all unreasonable jealousies, and all things that lessen the mutual kindness, or alienate the affections of those that are married ¹.

¹ 1 Tim. 2.

All the least tendencies to any of these impurities. ¹².

Mat. 19. 6.

*Duties
commanded.*

From all these, &c. as p. 52.

O my God, my Love, let thy purest love, who art Purity it self, create in me a perfect abhorrence of all impurity, that I may purifie my self as thou Lord art pure ².

² 1 Job.

I know, O Lord, that I can never be partaker of ³ 3. the Divine Nature, unless I escape the pollution that is in the world through lust ^h, O do thou therefore ^h 2 Pet. cleanse me from all filthiness of flesh and spirit, that ¹ 4. I may perfect holiness in thy fear ¹: Give me grace ¹ 2 Cor. 7. 1. to possess my vessel in sanctification and honour ² and ² 1 Thess. to keep thy Temple holy, that thy Spirit of Love ⁴ 4. may always there inhabit.

O my God, let my love be chaste to thee, chaste to my self, chaste to my neighbour.

O my God, may thy Love set a strict guard on my Senses; turn away mine eyes ¹, stop mine ears, ¹ Job 31. bridle my tongue, and restrain my hand from all ¹ 7. uncleanness.

Lord, give me grace to fly ² 2 Tim. from all incitements, or ² 22. opportunities, or instruments of defiling, either my neighbour or my self, To beat down my body, and to bring it into subjection ².

² 1 Cor. 9.

O my Love, let me live ever watching or praying, or profitably employ'd or busied in thy love, that I may leave no room if possible for any unclean Spirit to enter into my Soul and tempt me. ²⁷.

O my God, O my Love, let thy all-powerfull love abound in my heart and in the hearts of all that profess thy Name, that in all these and in all other possible instances of duty, our lives may be continually employ'd to love thee, and for thy sake to love our neighbour, and to excite our neighbour to love thee.

*Duty of
married
Persons.*

O thou God of Love, who hast ordain'd the marriage state for the cure of our passion ², and the comfort of our life ², and hast made it the emblem of that Divine Love and Union thou art ² 1 Cor. 7. 9. pleas'd to bear towards thy Church ²: Let the force ² Gen. 2. 20. of thy mystical love teach us to love each other, ² Eph. 5. 22, 23, 24, and both of us to love thee. ² &c.

O thou

O thou who hast made us one flesh, make us but one Soul also; let our love be mutual, constant and inviolate ^r, full of compliance, and condescensions, ^r Col. 3. and sympathy, and forbearance towards each other. 18, 19.

Fill us, O God of Love, with reciprocal care and zeal, and charity for each others happiness temporal and eternal, and with a delight in each other exclusive of all loves but thine. 1 Pet. 3. 1. 7. 1 Cor. 7. 3, 4, 5.

Lord give us grace to keep our marriage always honourable, and our bed undefiled ^r; let the affectionate authority of the one, and the submissive sweetness of the other, produce an entire friendship and harmony of dispositions, and fervent intercessions for each other; Give us, O Lord, an unafflicting foresight of our parting here, and a passionate longing to be beatified near each other, in neighbouring mansions above, that from thenceforth our love to each other and to thee may be coeternal with thine. ^r Heb. 13. 4.

The Eighth Commandment.

Sins forbidden.

O my God, O my Love, I renounce, as p. 52.

All kinds of stealing, by open Robbery, Violence, or Invasion ^r.

^r Eph. 4.

All Oppression, or Extortion, or Rapine ^v, vexatious Law-suits, or griping Usury.

28.

1 Pet. 4.

All fraud in Trade and Contracts, false Weights, and Measures, and Coin ^x.

15.

^v 1 Cor. 6.

All concealing the defects of our own Goods, or depreting those of our neighbour ^y.

9, 10.

^x 1 Thess.

All making haste to be rich, or taking advantage of the ignorance or necessity of the persons we deal with.

4. 6.

Amos 8. 5.

^y Prov. 20.

All withholding our neighbours dues, or detaining the hire of the Labourer ^z.

14.

^z James

All borrowing and not paying, injurious keeping the goods of others ^a, and refusing to make restitution ^b.

5. 4.

^a Psal. 37.

21.

All breach of Trust, or removing Land-marks ^c, wastfull prodigality, avaritious gaming, or idle begging.

^b Luk. 19.

8.

^c Prov.

All outrages to the Fatherless, the Widow and the Stranger ^d.

22. 22,

23, 28.

All the least tendencies to any of these acts of injustice.

^d Jer. 7. 6.

From

*Duties
commanded.*

From all these and the like hatefull violations of thy Love, and of the Love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love, deliver me and all faithfull people.

O my God, O my Love, let the love of thy eternal and amiable Justice, teach me a steddy Justice in giving all men their due, since I cannot love my neighbour if I am unjust to him.

Lord give me grace to use my neighbour as my friend, as my self, to buy and sell by just Weights and Measures, and to be content with moderate gain ^c.

To pay debts and wages, and conscientiously to make restitution for injuries or wrongs, or for goods unlawfully gotten ^d.

Teach me, O my God, to use this world so as not to abuse it ^e; to receive and manage all thy temporal blessings with thankfulness to thee, sobriety to my self, and charity to all besides ^f.

Make me ever, O my God, upright and faithfull in Trusts, and Trade, and Agreements, diligent and honest in my station and Calling ^g, and according to my ability willing to lend, and remit to my poor neighbours ^h.

Whenever, O my God, I am forc'd to go to Law, O let me ever contend more for right than victory, and in all prosecutions preserve a charitable and an equitable disposition ⁱ.

O my God, O my Love, let thy all-powerfull love abound in my heart, and in the hearts of all that profess thy Name, that in all these and all other possible instances of duty, our lives may be continually employ'd to love thee, and for thy sake to love our neighbour, and to excite our neighbour to love thee.

The Ninth Commandment.

Sins forbidden.

O my God, O my Love, I renounce, as p. 52.

All manner of bearing false witness against my Neighbour, All false accusations, or glosses, or pleadings, or testimonies, or sentences in Courts of Judicature ^m, by concealing or overspeaking, or perverting right and truth.

All things prejudicial or destructive to my neighbours good name.

All

^c Prov.

11. 1.

20. 10.

17. 21.

^d Matt. 5.

23.

^e 1 Cor. 7.

31.

^f Luk. 11.

41---

^g 2 Thess.

3. 10, 12.

^h Psal. 37.

26.

ⁱ Luk. 17.

3, 4.

^m Psal.

82. 2.

Matt. 26.

60.

Tit. 2. 3.

Micah 3-9.

All censoriousness * and slander, detraction and calumny, forc'd consequences, or invidious reflexions. *⁹ Matt. 7. 1. Prov. 26. 18, &c.*

All scoffing, or exposing the infirmities of others. *James 3. 6. 2 Pet. 2. 12, 18.*

All whispering * and tale-bearing, or raising of evil reports, suspicions or jealousies, and all evil-speaking. *⁹ Rom. 1. 29.*

All equivocations and dissembling, flattery and lying. *1 Tim. 5. 13.*

All the least tendencies to any of these injurious falsehoods. *Exod. 23. 1. ⁹ Eph. 4. 25, 31.*

From all these and the like hatefull violations of thy love, and of the love, &c. as page 52.

O my God, O my Love, who dost love truth, and dost hate a lie, as perfectly Diabolical, instill into my Soul an unalterable love of truth, that nothing may tempt me to deviate from an intire veracity ⁹ in my whole conversation, or become a liar, which thy Soul abhors. *⁹ Prov. 23. 23. Psal. 119. 163. Job. 8. 44.*

O Lord give me grace ever to speak the truth, and let my heart and my tongue always go together. *⁹ Prov. 22. 1. Eccles. 7. 1.*

O my God, give me grace to be tender of my neighbour's good name *, since I cannot love him if I take that from him which I know to be most dear to him.

Grant, O my God, for the sake of thy own love, that I may be always ready to vindicate my neighbour's good name on all occasions, that I may judge the best *, and speak well of him, and conceal or excuse his infirmities, that I may be impatient to hear, slow to believe, and unwilling to propagate evil reports; that I may put candid interpretations on his actions, since the more he is defamed the less able he is to serve thee, the less credit he has to persuade others to love thee. *⁹ 1 Cor. 13. 5, 7.*

O my God, O my love, let thy, &c. as page 51.

The Tenth Commandment.

O my God, O my Love, I renounce, as p. 51.

All the inordinate desire of what is my neighbour's, All coveting his House, or Wife *, or Servant, or Maid, or Ox, or Ass, or any thing that is his. *⁹ Matt. 5. 28.*

All

Duties
commanded.

Sins forbidden.

*Duties
commanded.*

All discontentedness with my worldly condition, and worldly solicitude ^v.

^v Mat. 6.

All covetousness, or repining at the happiness of others ^x.

24, 25, &c.

13. 22.

All taking pleasure in sin, or complacency in past impurities ^y.

^x 1 King.

21. 4, 5.

All the first motions, all the least tendencies to concupiscence ^z.

^y 1 Rom.

32.

From all these and the like hatefull, &c. as p. 52.

Jam. 5. 5.

O my God, O my Love, thou art the great searcher of hearts, and dost not onely require outward acts of duty but the inward disposition of the heart, the heart is the chief sacrifice ^a thou requirest, the heart is the proper seat of thy love, and my heart I wholly devote to thee.

2 Pet. 2. 13.

^z Matt. 15.

19.

^a Prov. 23.

26. 4. 23.

Matt. 15.

O my God, create in me a clean heart ^b, that the fountain of action being clean, the streams may run clean also.

19.

^b Psal. 51.

10.

Give me a heart, O thou who onely canst change the heart, entirely turn'd to thee, that may suppress and resist all the first (springings of Lust, before they shoot up into consent ^c, approbation and desire, before lust conceiving brings forth sin.

^c 1 Jam.

14. 15.

Lord, make me contented ^d, and thankfull and well-pleased with that portion thy providential love has allotted me, and to acquiesce in thy choice as best for me.

^d Heb. 13. 5.

Phil. 4.

11, 12.

1 Tim. 6. 6.

O great Lord of hearts, lodge my neighbour in my heart next to my self, let all my desires be for his good, and let it be the subject of my joy ^e, and praise, and love, to see thy love liberal to him, to see him abounding in thy blessings.

^e Rom. 12.

15.

O my God, my love, what can a Soul enamour'd of thee ever desire but thee; O let the world never more have place in my heart, all my affections I withdraw from that to fix on thee.

Forgive me, O my God, if I am unmeasurably ambitious, it is onely of thy favour; forgive me if I am unsatiably covetous, it is onely of thy fruition; forgive me if I am perpetually discontented, it is onely because I cannot love thee more.

O unconceivable happiness of Heaven where my Ambition shall rest on a Throne, where my Covetousness shall be filled with the beatifick Vision, and where I shall be eternally satisfied with love.

O my God, O my Love, let thy, &c. as page 51.
Catechist.

Q. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serue him without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lords Prayer?

A. Our Father which art in Heauen, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heavenly Father, who is the giuer of all goodnes, to send his grace unto me, and to all people, that we may worship him, serue him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our soules and bodies. And that he will be merciful unto us, and forgive us our sins, and that it will please him to saue and defend us in all dangers ghostly and bodily, and that he will keep us from all sin and wickednes, and from our ghostly enemy, and from everlasting death.

E

And

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen. So be it.

Previous considerations.

Our Impotence to good.

God is our Refuge.

Our Assistance from God.

Gain'd by Prayer.

Encouragements to Pray.

O infinite Lord, it is my duty and my happiness to love thee; but alas! my own sad experience teaches me, how little able I am to love.

Ah Lord, there is a dark cloud of Ignorance spread over my Soul, that intercepts thy beams, I cannot clearly see, I cannot fully know how lovely thou art.

Ah Lord, when ever any gleams of thy loveliness break in upon my Spirit, and attract my will; a crowd of strange Loves importune and tempt me to wander after them.

Since O my God, I can of my self neither know, nor love thee, since I cannot by my own strength do those things thou requirest, nor walk in thy Commandments, nor serve thee, nor think so much as one good thought^a: whither can I fly but only to thy free and unbounded love? Thou art my hope, my help, and my salvation^b; thou only canst teach and enable me to know and to love thy own goodness.

By thy special Grace, O my God, by thy particular assistance, by the strength of thy Love I can do all things^c: O let thy Grace ever enlighten and enflame me; let it ever prevent, and accompany and follow me; let it ever excite, and encrease, and support thy love in my heart; O let it ever work in me both to will and to do of thy good pleasure^d.

I know Lord, that thy Grace, and all other blessings I must learn at all times to call for by diligent Prayer, and I adore and love thy infinite Benignity to sinners, in indulging us the privilege, the honour, the happiness to pray to thee, to pour out our souls, to breath out our desires, to present our wants, and to unbosom our griefs at thy Throne of love.

I praise and I love thee, O sovereign Love, for not only permitting us miserable Wretches to pray to thee, but also for giving us all imaginable encouragement to so important and divine a Duty.

I adore and love thee, O munificent goodness, for inviting ^f, for commanding us to pray ^g: ¹ *Psal.* 50. adore and love thee for pouring out thy holy *spirit* ^h *Phil.* 4. 6. of grace and supplication on us, ⁱ to help our Infirmities, to assist us in praying, to make intercessions for us with Sighs and Groans that cannot be uttered ^k, with the utmost ardours of a penitential and indigent love. I adore and love thee for giving us so many glorious promises ^l of hearing our Prayers, so many firm assurances of a gracious acceptance. ^{12. 10. Rom. 8. 26. Mat. 7.}

A Pattern of Prayer.

O thou great Prophet of Divine Love, who, as if thy invitation, and command, and assistance, and promise were not enough to move us to pray; hast condescended to teach us this duty thy self; and to give us a perfect pattern of Prayer, for which I adore and love thee.

A Form most condescending.

Glory be to thee, O blessed Master of Devotion, who in dictating a form of Prayer, and enjoying us to use it ^m, hast complied with our weakness, and warned us not to rely on rash and unpremeditated Effusions; who in dictating a short form, hast taught us to avoid vain repetitions, or thinking we shall be heard for much speaking; and to measure our Prayers rather by their fervency than length. ⁿ *Mat. 6. 7, 8, 9. Luk. 11. 2.*

Most Divine.

That Prayer which was composed by thy own self, O God that hearest Prayer, we are sure is most divine and excellent, and perfect like its Author, and most agreeable and acceptable to thee, for which I adore and love thee.

Most Acceptable.

O Blessed Jesus, the only beloved of God, thou best understandest the language of Love, and in that language thou hast taught us to pray, and whenever we pray in that language, we have an humble confidence thy heavenly Father will hear us, who with the words of his own beloved Son will ever be well pleased; and therefore I adore and love thee.

Necessity of Prayer.

Thou O heavenly Guide of our Devotion and our Love, by teaching us to pray, hast shewed us that Prayer is our treasury where all Blessings are kept, our Armoury where all our strength and weapons are stored, the only great preservative, and the very vital heat of Divine Love. Give me grace therefore to call on thee at all times by diligent Prayer. ^o *E 2* O the

*Misery of
those who
do not
Pray.*

O the unspeakable misery of those who either totally neglect the duty of Prayer ¹, or else pro- ¹ *Psal.* 10:
phane it by drawing near to God with their lips, 4.
when their hearts are far removed from him,
whose Prayers being void of all Devotion and con- ^m *Psalms*
cern, are turned into fresh sins ^m: How des- 109. 7.
servedly shall he have God for his Enemy; who
would not beg pardon of a most reconcileable Fa-
ther? How deservedly shall he suffer eternal wrath,
who thought Heaven not worth the asking?

*Prayer
Ought to
be daily.*

O my God, let me daily offer up to thee my
morning and evening Sacrifice ^a in private, and in ^a *Psalms* 5.
publick too, if my circumstances permit, and as 3.
near as I can, let me omit no opportunities of 141. 2.
praying, or of praising thee.

Incessant:

O my God, may I ever keep myself in thy Love, [•] *Jude*
by praying in the holy Ghost [•], and by praying 20. 21.
without ceasing [•], since I incessantly want the suc- [•] *1 Thes.* 5.
cours of thy Love. 17.

Ah Lord, I know my Devotion has daily many
unavoidable and necessary interruptions, and I
cannot always be actually praying, all I can do is
to beg of thy Love, to keep my heart always in
an habitual disposition to Devotion, and in mind-
fulness of thy divine presence, that I may perpe-
tuate my Prayer by frequent Ejaculations.

O my God, as thy infinite Love is ever-stream-
ing in Blessings on me; O let my Soul be ever
breathing Love to thee.

*Joined
with read-
ing and
meditati-
on.*

O my God, to Prayer whereby I address to thee,
give me grace to add the daily reading and me-
ditation of thy word ^a, whereby thou art pleased ^a *Psal.* 1.
to converse with me. 2.

It is thy abundant Love to us, O Lord, that
thou indulgest us thy word in our own mother
Tongue, that from those dear Volumes of thy
Love, every devout Lover may daily and on all
occasions supply proper fuel to his Love; for
which all Love, all Glory be to thee

*The me-
thod of
Prayer.*

I adore and love thee, O heavenly Oracle of
Love, for contriving this Prayer in that admirable
method; that thou hast withal taught us all the
requisites of an acceptable Prayer; thou in the
Preface hast taught us *how to Pray*: In the Peti-
tions for *what to Pray*: and in the Conclusion,
what ought to be the end of our Prayers, for which
I adore and love thee. *Father.*

Father.

The Pre- face teach- es how to pray. Glory be to Thee O Jesu, who hast taught us to whom to direct our Prayers, to God only, since he only is Omniscient to know, and all-sufficient to succour, all our necessities. *r Psal. 65.*

To whom? To God only. Glory be to thee who hast taught us for whose sake only we can hope to be heard, even for thy own, O blessed Jesus, for it is through thy alone Mediation, that we sinners can call God Father, *r John 16.*

For Jesus sake. or have access to his Throne. *23.*

With the affections of a Child. Glory be to thee, O beloved Jesu, who in teaching us to call God Father, hast taught us to pray with the affections of a Child, with Reverential Love, and Reliance on the Paternal care, and benignity, and love of our Heavenly Father. *t Ephes. 1.6. 2. 18. t Isa. 63. 15, 16. Luke 11. 13. Mal. 1. 6.*

Our Father.

Of a Brother. Glory be to thee, O Lord, who in teaching me to call God, Our Father, has taught me not to confine my-Charity to my self, but to pray also with the affections of a Brother, to all mankind, who are children by Creation, to all Christians, who are children by Adoption, of the same Heavenly Father. *u Eph. 4. 6. 1 Pet. 3.8.* O give me that Brotherly kindness, to them all, that I may beg the same blessings for them, as for my self, and earnestly pray that they may all share with me in thy Fatherly Love.

Which art in Heaven.

With the humility of a Supplicant. Glory be to thee, O thou beloved of the Father, who in teaching us to pray to Our Father in Heaven, hast taught me the infinite distance between God and us, and to pray with the Humility of a suppliant, with that awe that becomes a frail Creature, a miserable Sinner, before his Creator, and his Judge. *x Eccl. 5.1. Hebr. 12. 28, 29.*

O Father Almighty, though thou fillest all places, yet thy Glory is most manifested in Heaven, and there thy Majesty does most Illustrously dwell, and to thy Throne there, we are we *r Psal. 11. 4. to Isa 57.15*

to lift up our hearts when we Pray, O let my soul fly up to thee, when I pray, in Heavenly Thoughts, and Desires, and Love: O let me savour nothing of the earth, whenever I treat with thee in Heaven!

Petitions in general teach us for what to Pray. For things lawful. And in what order.

Glory be to thee O Gracious Lord, who in the Petitions of thy most Divine Prayer, hast taught us for what we are to Pray, for all blessings Temporal, and Eternal, for all things lawful, and according to thy will. ²

² 1 John.

Glory be to thee, O Jesu. who in ranking the Petitions for Spiritual blessings first, hast taught us to seek Heaven in the first place, ^a grant Lord ^a Mat. 6. that I may always beg thy blessings in their due order, that I may pray for blessings Spiritual with holy violence ^b, with importunity, and resolution not to be denyed, as being the proper ingredients of thy Love and absolutely necessary to my eternal welfare, ^c and for Temporal, with Indifference ^c Gen. 32. and Resignation to thy will, since I may Love ^d thee, and be eternally happy without them. 26.

5. 14. 15.

^a Mat. 6.

^b Mat. 11.

12.

^c Gen. 32.

26.

In particular for Blessings Spiritual relating to God.

Hallowed be thy Name.

O Lord God, may Thy Name, ^{*} thy own Glorious, and Amiable self have a Love and Honour separate, and incommunicable. May thy infinite Goodness and Greatness be for ever, by all Men and all Angels, Confest, and Admired, and Adored, and Magnified ^d both in Private and Publick, in our Hearts, our Mouths and our Lives. ^{*} Psal. 8. 1.

9.

111. 9.

^{*} Ps. 148.

All Creatures share in thy Goodness ^c O God, ^c Ps. 145. O let all Creatures help us to Glorifie thy Name. 9, 10.

O may every thing that hath breath, praise the Lord.

Thy Kingdom come.

O thou King of Kings, may Thy Kingdom of Grace, ^f the Church Militant, the Catholick ^f Luke. 1. Seminary of Divine Love, come to its utmost Eyangelical perfection in this life. 32.

Mat. 3. 2.

O may thy Gospel, Lord, be daily propagated, Unbelieving Nations Converted, ^g and the number of thy Saints augmented. ^g 1 Col. 13. 5 and 5 Isa. 2. 2. Grant 3.

Give us this day our daily Bread.

*Petitions
relating
to our
selves.*

Glory be to thee, O Heavenly Benefactor,
*who openest thy hand, and fillest all things
living with plenteousness.* ⁹

⁴ Ps. 145.

O let it be thy good pleasure to give me, and
all that wait on thy Beneficent Love, our food in
due season, **Give us Bread**, and all that is
comprehended by it, Health, Food, Raiment,
and all the necessities of Life.

Give us, O Heavenly Father, **Daily Bread**,
nothing to gratifie our Luxury, but such a compe-
tence ¹ as thy Divine wisdom sees fittest for us. ¹ Prov. 30.

Give us, O bountiful Creatour, **Daily Bread** ^{8, 9.}

th's day, Teach us to live without covetous anxi-
ety for to morrow, with a fiducial dependance on
thy Fatherly Goodness, and to be content and
thankful for the present portion, ¹ thy Love has
indulged us. ¹ Tim. 4. 4.
¹ Tim. 6. 6.

O merciful Lord, give us **Our Bread**, that
which is our own Bread, by honest Labour, ¹ or
a lawful Title, and grant that we may never eat
the Bread of Idleness, or of deceit. ^{19.} Deut. 21.

Do Thou Lord, **Give us our Bread**, for un-
less thou givest it, we cannot have it, and toge-
ther with our Bread give us thy blessing, ¹ other-
wise our very Bread will not nourish us. ^{19.} Eccl. 5.

Above all, O Lord God, give us the Bread of
Life, the Bread that came down from Heaven, the
Body and Blood of thy most Blessed Son, to feed
our Souls to Life eternal. ^{14.} Mich. 6.

Blessed Jesus, O that it might be *my meat*, as it
was thine, *to do the will of thy Heavenly Fa-
ther!* ^{*}

^{*} Job. 4.
34.

**And forgive us our trespasses, as
we forgive them that trespass
against us.**

For thy own infinite mercies sake, and for the
Merits of the Son of thy Love, **Forgive me**, and
all penitent sinners **Our trespasses**, our sins
Known or Secret, of Omission or Commission, ¹ Mat. 6.
which are the vast debts ¹ we owe, to thy vindi-
cative justice. ^{12.} **Forgive** Luk. 11. 4.

Forgive us, O Lord, as we forgive all them, even our greatest Enemies that trespass against us, their trespasses, which are infinitely inconsiderable in comparison of our trespasses against thee.

Glory be to thee, O Lord, who to teach us Charity, hast made our forgiveness, the condition of obtaining Thine.

O Easy, O Gracious condition of Pardon, who would not forgive his Brother a few pence in this Life, to have *ten Thousand Talents*, ^a forgiven in the next! ^a Mat. 18. 22, 24, 28.

O let my love, Lord, learn from thine, not only to forgive my Enemies, but to be Zealous also to do them good.

And lead us not into temptation.

O Lord God, thou seest how our Ghostly Enemies, the World, the Flesh, and the Devil, are every moment soliciting, enticing, alluring, or tempting us to evil; O be merciful to us, save, and help, and deliver us.

Thou seest, O my God, how infirm I am, and how ready my own deceitful heart ^a, to surrender it self to the Tempter; and I know that Satan cannot tempt me without thy permission ^b: ^a Jer. 17. 9. ^b Mat. 3. 31.
O lead me not if it be thy good pleasure, suffer me not to fall into violent or lasting Temptations, that may endanger my perseverance.

I know O heavenly Father, that to be tempted is no sin, for thy own beloved Son, God incarnate, was tempted ^c to the most horrid of all Sins, *to fall down and worship* the very Devil, I know Lord, the Sin lies in yielding to the Temptation. ^c Mat. 4. 1. 9. ^d 1 Cor. 10. 13.

O my God, if thou for trial of my Love, lead me into any great Temptation, and let me continue under it, thy Will Lord be done, not mine ^d: ^d 1 Pet. 5. 8. 2 Cor. 12. 7, 9. Jam. 4. 7.
O let thy paternal tenderness limit and controul the Tempter: O let thy All-sufficient Grace restrain my consent, and keep me always on my guard, watching and praying, and let me at last be more than Conquerour.

I am content, Lord, to be tried and assaulted, so I be not wicked, though it be grievous for those that Love thee, to be tempted to offend thee.

But

But deliver us from evil,

O Father of mercy, if thou thinkest fit to lead me into Temptation, deliver me from the Evil to which I am tempted: Deliver me from the Evil of Sin, and the Evil of Punishment, from the evil one^e, from the evil World,^f and from my^e 1 Job. 2. own evil Heart^g, and from all suggestions to Evil,^h 14. for all that is Evil is most hateful to thee, whoⁱ Gal. 1. 4. art infinite goodness, and most destructive of thy^j Heb. 3: Love. And therefore from all that is Evil, O 12. Almighty Lord defend me.

The Con-
clusion
teaches to
Pray for a
right end,
Gods Glo-
ry.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

I adore, and Love thee, O Jesu, who by concluding this Prayer with a Doxology, hast taught us, that the right end of our Prayers should be the Glory of God, that we should be ever careful to mix Praise with our Prayers, and to be as zealous to give thanks for what we receive^k, as to Pray^l Phil. 4. 6. for what we want.

To thee, O Lord God, do we pray, on thee only Neh. 9. 5, we rely and depend for acceptance, to thee only 6. we offer up our Praises, for thine is the King- 1 Psal. 47. dom^m and Sovereign Right to dispose of all things, 2. 7. thine is the Powerⁿ Almighty, to relieve and blefs^o 135. 6. us, thine is the Glory^p. All, the Communicati- 1 Ps. 96. 7, ons of thy Goodness, as they flow from thee, re- 8. turn to thee again in Sacrifices of Love, of Praise, and Adoration.

Amen.

For the sake O Heavenly Father of thy beloved, m 2 Cor. 1. in whom all thy Promises are Amen, and who is Rev. 3. 14. himself the Amen, the faithful and true Witness of thy Love to us. Hear me, and pardon my wandrings and coldness, and help me to sum up and enforce my whole Prayer; all my own wants, and all the wants of those I pray for, in a hearty and fervent, and comprehensive, Amen.

Q. How

The Pled-
ges of
Love.
The Sacra-
ments.

Their
Number.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord.

Glory be to thee, O Crucified Love, out of thy Wounded Side flowed Water and Blood, the two Sacraments which thou hast ordained in thy Church, Baptism, and the Supper of the Lord, the one to initiate, the other to confirm us, in our Christianity. *Joh. 19. 34.*

Glory be to thee, O Lord, who having ordained two Sacraments only, and made them generally necessary to Salvation, art yet pleased to have Mercy rather than Sacrifice, in cases where they cannot be had, and where a surprise of Death may prevent their Administration, thou dost supply the want of them by thy merciful acceptation of those persons, who earnestly desire, and who are disposed to receive them. *Joh. 3. 5. 6. 53.*

O blessed Jesu, the greater thy Compassion is to those sincere persons who want thy Sacraments, by reason of their infelicity, not their choice, the greater will be thy indignation against those who wilfully neglect, or contemn what thy Adorable Love has ordained to be throughout thy whole Church used and revered, from which neglect and contempt of thy Love, good Lord deliver me. *Luke 14. 24.*

Nature.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How

Q. How many parts are there in a Sacrament?

A. Two: the outward visible sign, and the inward spiritual grace.

Glory be to thee, O tenderest Love, who to stoop to our weak and gross apprehension, hast in the two Sacraments made an Outward and visible, and familiar thing, to be the sign, and memorial, and representation, of an Inward and invisible Mysterious and Spiritual Grace.

Glory be to thee, O bountiful Love, for Ordaining and Giving us the Holy Sacraments, I thou thy self only art the Author, and Fountain of Grace, and thou only hast the right of instituting the conveyances of thy own Grace: all Love, all Glory, be to thee. 1 Mal. 26.
26, 27, 28,

Glory be to thee, O mighty Love, who hast elevated these obvious and outward signs, to an efficacy far above their Natures, not only to signify, but to be happy Means, and instruments, to convey thy Grace to us, to be Seals, and Pledges, to confirm and assure to us the Communications of thy Love, that our sight may assist our Faith, that if with due preparation, we receive them, both parts of the Sacrament will go together, as certainly as we receive the Outward and Visible sign, so certainly shall we receive the Inward and invisible Grace, for which all Love, all Glory, be to thee.

Baptism.

Q. What is the outward visible sign, or form in Baptism?

A. Water: wherein the person is baptized, In the name of the Father, and of the Son, and of the holy Ghost.

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the

Ch. dozen

children of wrath, we are hereby made the children of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Q. Why then are infants baptized, when by reason of their tender age, they cannot perform them?

A. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

The Outward sign.

Glory be to thee, O Lover of Souls; it was by thy preventing Love, that I was Baptized with the outward sign, Water, in the name of the Father, and of the Son, and of the Holy Ghost¹. That I should believe in the most Holy Trinity; that I should depend on the gracious assistances, and live wholly devoted to the three most adorable Persons, that it should be my chief care to Love and Glorifie that tri-une Love, the Author of my Salvation.

¹ Mal. 28. 19.

The Invisible Grace.

Glory be to thee O Jesu, who by Water, that washes away the filth of the Body, dost represent to my Faith thy invisible Grace in Baptism², which spiritually washes and cleanses the Soul.

² Ezek. 36. 25.

Glory be to thee, O blessed Lord, who in Baptism savest us, not by the outward washing, but by the inward purifying Grace accompanied with a sincere Vow, and *imputation of a good Conscience towards God*³; by which thy propitious Love brought me into thy Church, the spiritual Ark, to save me from perishing in the Deluge of Sin, which overwhelms the generality of the World; and therefore all Love, all Glory be to thee.

³ 1 Per. 3. 21.

Glory

Glory be to thee, O all-powerful Love, by whose
invaluable Grace, we in Baptism die to sin ^a to all ^a Rom. 6.
carnal Affections, renouncing and detesting them ^{3, 4}
all, and resolving to take no more pleasure in them
than dead persons do in the comforts of life. O
may I ever thus die to Sin.

Glory be to thee, O Jesu, who from our death
to Sin in our Baptism, dost raise us to a new
Life, and dost breath into us the breath of Love;
^{Tis in this Laver of regeneration} ², we are born ² Tit. 3. 5.
again by Water ¹, and the Spirit, by a new Birth ¹ John 3.
unto righteousness: that as the natural Birth ⁵
propagated sin, our spiritual Birth should propagate
Grace, for which all Love, all Glory be to thee.

Glory be to thee, O most indulgent Love,
who in our Baptism dost give us the holy spirit of
Love, to be the principle of new Life, and of Love
in us, to infuse into our Souls a supernatural, ha-
bitual Grace, and ability to obey and love thee,
for which all Love, all Glory be to thee.

Glory be to thee, O compassionate Love, who
when we were conceived and Born in Sin ², of ² Psalm,
sinful Parents, when we sprang from a root wholly ^{51. 5}
corrupt, and were all Children of Wrath ², hast ² Eph. 2. 1.
in our Baptism made us Children of thy own
Heavenly Father by Adoption and Grace ^b: When ^b Rom. 8.
we were Heirs of Hell, hast made us Heirs of ¹⁵
Heaven, even joynt Heirs with thy one self, of
thy own Glory; for which with all the powers of
my Soul, I adore and love thee.

Condi-
tions re-
quired,
1. Repen-
tance.

I know, O dearest Lord, that I am thine no
longer than I Love thee; I can no longer feel the
saving efficacy of my Baptism, than I am faithful
to my Vow I there made; no longer than I am a
Penitent, no longer am I Christian; if I name
the name of Christ, I am to depart from Iniquity ^c. ^c 2 Tim.
O do thou give me the Grace of True Repen- ^{2. 19}
tance for all my Sin, for my original Impu-
rity, and for all my actual Transgressions, that I
may abhor and forsake them all, wound my Soul
with a most affectionate sorrow, for all the In-
juries, and Affronts, and dishonours I have offer-
ed to infinite Love.

Glory

2. Faith.

Glory be to thee, O most liberal Jesu, for all those exceeding great and pretious Promises ^{d d 2 Pet. 1.} of Pardon, and Grace, and Glory which thou hast made to us Christians in the Sacrament of Baptism: O may I ever stedfastly believe, O may I ever passionately Love, may I ever firmly rely on thy superabundant Love in all these Promises, for which I will ever adore and love thee.

Glory be to thee, O sweetest Love, who in my infancy didst admit me to holy Baptism, who by thy preventing Grace when I was a little Child, didst receive me into the evangelical Covenant, didst take me up into the arms of thy Mercy, and bless me. ^{c Mar. 10. 16.} Glory be to thee, who didst early dedicate me to thy self, to prepossess me by thy Love, before the World should seize and deny me.

Ah Gracious Lord, how long, how often have I polluted my self by my Sins? But I repent, and deplore all those Pollutions, and I consecrate my self to thee again: O thou most reconcileable Love, pardon and accept me, and restore me to thy Love: O let the intenseness of my future Love, not only Love for the time to come, but retrieve all the Love I have lost.

Sureties.

Glory be to thee, O tenderest Jesu, who when by reason of my Infancy I could not promise to repent and believe for my self, didst mercifully accept of the promise of my Sureties, who ¹ promised both for me, as thou didst accept for good to the Paralytick; the charitable intentions of those that brought him to thee, and ⁵ of the Faith of the Woman of Canaan; for ^{5 Mar. 2.} the Cure of her Daughter: for which merciful acceptance, all Love, all Glory be to thee.

O my God, my Lord, the promise which was made by my Sureties for me, I acknowledge that as soon as I came to a competent Age, I was bound my self to perform, and I own and renew my Obligation: I promise, O my Lord, with all the force of my Soul to Love thee, O do thou ever keep me true to my own promise, since thou art ever unalterably true to thine, for which I will ever adore and love thee.

Q. why

*The Sup-
per of the
Lord.*

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lords Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part, or thing signified?

A. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Q. What are the benefits where we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Q. What is required of them who come to the Lords Supper?

A. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

Glory

Institution.

Glory be to thee, O crucified Love, who at thy last Supper didst ordain the Holy Eucharist, the Sacrament and Feast of Love.

It was for the continual remembrance of the Sacrifice of thy Death, O blessed Jesu, and of the Benefits we receive thereby, that thou wast pleased to ordain this sacred and awful Rite; all Love, all Glory be to thee.

Ah dearest Lord, how little sensible is he of thy Love in dying for us, who can ever forget thee?

Ah wo is me, that ever a Sinner should forget his Saviour, and yet alas how prone are we to do it.

Glory be to thee, O Gracious Jesu, who to help our memories, and to impress thy Love deep on our Souls, hast instituted the blessed Sacrament, and commanded us, Do this in remembrance of me.

O Jesu, let the Propitiatory Sacrifice of thy Death which thou didst offer upon the Cross for the Sins of the whole World, and particularly for my Sins, be ever fresh in my remembrance.

O blessed Saviour, let that mighty Salvation thy Love has wrought for us never slip out of my mind, but especially let my remembrance of thee in the Holy Sacrament be always most lively and affecting.

O Jesu, if I love thee truly, I shall be sure to frequent thy Altar, that I may often remember all the wonderful Loves of my Crucified Redeemer.

I know, O my Lord and my God, that a bare remembrance of thee is not enough; O do thou therefore fix in me such a remembrance of thee, as is suitable to the infinite Love I am to remember: Work in me all the holy and heavenly affections, as become the remembrance of a Crucified Saviour.

Parts outward.

Glory be to thee, O adorable Jesus, who under the outward and visible part, the Bread and Wine, things obvious and easily prepared, both which thou hast commanded to be received, dost communicate to our Souls, the Mystery of divine Love, the inward and invisible Grace, thy own most blessed Body and Blood which are really and indeed taken and received by the faithful in the Supper, for which all Love, all Glory be to thee.

How y^e Bread & wine, unchanged in their substance, become thy Body and thy Blood; after what extraordinary manner Thou, who art in Heaven, art present throughout y^e whole Sacrament. All action, to every devout Receiver.

I can by no means comprehend but I firmly believe all Thou hast said, and I firmly rely on Thy omnipotent love, to make good thy word, for which all Love, all glory be to thee. To y^e words are added in a latter Edition, A.D. 1686.

Both kinds.

O God incarnate, how thou canst give us thy Flesh to eat, and thy Blood to drink; *How thy Flesh is Meat indeed, and thy Blood is Drink indeed; How he that eateth thy Flesh and drinketh thy Blood, dwelleth in thee, and thou in him; How he shall live by thee, and shall be raised up by thee to Life Eternal* ^m; How thou who art in ^m *John 6.* Heaven, art present on the Altar, I can by no means explain, but I firmly believe it all, because thou hast said it, and I firmly rely on thy Love, and on thy Omnipotence to make good thy Word, though the manner of doing it I cannot comprehend.

I believe, O Crucified Lord, that *the Bread which we break in the Celebration of the Holy Mysteries, is the Communication of thy Body* ⁿ, and ⁿ *the Cup of Blessing which we bless, is the Communication of thy Blood*, and that thou dost as effectually and really convey thy Body and Blood to our Souls, by the Bread and Wine, as thou didst thy holy Spirit ^o, by thy Breath to thy Disciples; ^o *John 20.* for which all Love, all Glory be to thee. ^{22.}

Lord, what need I labour in vain, to search out the manner of thy mysterious presence in the Sacrament, when my Love assures me thou art there? All the faithful who approach thee with prepared hearts, they well know thou art there, they feel the Vertue of Divine Love going out of thee, to heal their infirmities, and to enflame their affections, for which all Love, all Glory be to thee.

O Holy Jesu, when at thy Altar I see the Bread broken, and the Wine poured out, O Teach me to discern thy Body there ^p, O let those Sacred and Significant actions, create in me a most lively Remembrance of thy Sufferings, how thy most blessed Body was scourged, and wounded, and bruised, and tormented; how thy most precious Blood was shed, for my sins, and set all my powers on work to Love thee, and to celebrate thy Love in thus dying for me. ^p *1 Cor. 11.* ^{29.}

Glory be to thee, O Jesu, who didst institute the Holy Eucharist in both Kinds, and hast Com-
manded both to be received ^q, both the Bread ^q *Mat. 26.* and the Wine, both thy Body broken, and thy ^{26, 27.} Blood shed: thy Love, O Lord, has given me *John 6. 53.* both, and both are equally Significant and Productive

ductive of thy Love: I do as much Thirst after the one, as I Hunger after the other, I equally want both, and it would be grievous to my Love to be deprived of either.

Ah Lord, who is there that truly Loves thee, when thou givest him two distinct Pledges of thy Love, can be content with one only, what Lover can endure to have one half of thy Love withheld from him? And therefore all Love, all Glory be to thee for giving both.

Benefits:

O my Lord, and my God, do thou so dispose my heart, to be thy Guest at thy Holy Table, that I may feel all the sweet influences of Love Crucified, the Strengthening and Refreshing of my soul, as our Bodies are by the Bread and Wine, for which I will ever Adore and Love thee.

O merciful Jesu, let that immortal food, which in the Holy Eucharist thou vouchsafest me, instil into my weak and languishing soul, new supplies of Grace, new Life, new Love, new Vigour, and new Resolution, that I may never more faint, or droop or tire in my duty.

O Crucified Love, raise in me fresh ardours of Love and Consolation, that it may be henceforth the greatest torment I can endure, ever to offend thee, that it may be my greatest delight to please thee.

O amiable Jesu, when I devoutly receive the outward Elements, as sure as I receive them, I receive thee, I receive the Pledges of thy Love, to quicken mine; O Indulge me, though but for a moment, one Beatifick foretast of the deliciousness of thy Love, that in the strength of that deliciousness I may perseveringly love thee.

Preparation.

Glory be to thee, my Lord and my God, who hast now given me an invitation to thy Heavenly Feast. All Love, all Glory, be to thee.

Mat. 11.

Lord, give me Grace, that I may approach thy awful Mytery, with Penitential preparation, on, and with a heart fully disposed to love thee.

Luke 14.

17.

Examination.

O my God, my Judge, give me Grace I most humbly beseech thee to Examine my whole life past, by the Rule of thy Commandments, before I presume to Eat of that Bread, and Drink of

of

of that Cup, give me Grace sadly to reflect on, and deplore all my provocations, lest coming to the Holy Eucharist impenitent, and unprepared, I receive *Unworthily, and Eat and drink my own damnation.*

O thou Great Searcher of Hearts, thou knowest all the Load of Impiety and Guilt under which I lie, O Help me so Impartially to Judge, and Condemn my self, so humbly to Repent, and beg Pardon, that I may not be Condemned at thy Tribunal, when I shall appear there at the last day, that I may be set at thy Right Hand, amongst thy Lovers.

Lord, give me Grace to search every secret of my Heart, to leave no sin, if possible, unrepented of; fill my Eyes full of Tears of Love, that with those Tears I may lament, all the Indignities I have offered thy Love.

But alas alas, after the most strict examination we can make, who can number his impieties, *who can tell how oft he offendeth,* & Lord therefore *g Psal. 19.* cleanse me from my secret faults, which in general 12. I renounce and bewail.

Repentance.

O my God, thou who alone changeest the Heart, O be thou pleased to change ~~mine~~ change my aversion to thee, into an intire Love of thee. O give me a filial *Repentance*, that with a Broken and Contrite Heart I may Grieve, and Mourn, and Repent for all my former sins, and may for ever forsake them, and return to my Obedience.

Amendment.

Let thy Love, O my God, so perfectly exhaust my soul, that I may for the future, stedfastly purpose to lead a new life, that I may renew my Baptifinal Vow, that I may hereafter live, as a sworn Votary to thy Love.

Faith.

O Heavenly Father, settle in my soul, a *Liberty* in Faith in thy *Word* through Christ, a steady belief of all thy Love to sinners, and an affectionate Reliance on the Merits and Mediation of thy Crucified Son, of my being *Accepted in the Beloved*, for whom I will ever Adore and Love thee. *hEph. 1.1.*

Thanksgiving.

O my Crucified God, thou Sovereign Inflammatory of Love, let the Remembrance of thy Death, set all the powers of my Soul on work, that

that I may desire, and pant after thee, * that I x Pf. 42. may Admire, and Adore thee, that I may take 1.2.63.1. Heavenly delight in thy Gracious Presence, that with Praise and Thanksgiving, with Jubilation and Triumph I may receive thee into my Heart, there I will have Love, only Love, always Love, to entertain thee.

Charity.

Lord, when I present my self, and my Love, as all the Gift I have to offer at thy Altar, next to my Love to thee, and for the sake of thy infinite Love to me which I there remember, give me Grace to love my Neighbour, and to be in Charity with all men, and to walk in Love, y Eph. 3.2. as thou hast loved us, and hast given thy self for us, an Offering, and a Sacrifice to God, for a sweet smelling savour, for which all Love, all Glory be to thee.

In Forgiving.

O most Reconcilable Jesu, in this Memorial of thy Sufferings, I see how thou didst forgive me, and didst love me when I was thy Enemy, O for thy dearest Love to me, give me Love to forgive all my Enemies, * and to be at peace with z Mar. 6. the world, as I desire to be Loved and Forgiven, 14, 15. and to be at peace with thee.

All that have any way injured me, O my God, I freely forgive, for thy sake, O do thou also forgive them: incline them to Brotherly Charity, and let them at last feel the comfort of that Reconciliation thou didst make upon the Cross, for which I will ever Adore and Love thee.

Restoring.

O my God, if I have wronged, or injured my Neighbour, O give me Grace to beg his pardon, and as I have opportunity, to make him satisfaction, and restitution according to my power.

Giving.

O crucified Love, whenever I see thee in any of thy poor Members, Hungry, or Naked, or in Distress, * O let the Remembrance of thy Love, a Matt. 25. 35. in Dying for me, engage me to contribute all I can to thy relief, O may I ever be liberal in my Alms to thee, who wert so liberal of thy inestimable Blood for me.

It is very adviseable, that persons before they Communicate, should read over the whole Communion-Office, or at least the exhortations there, which they will find to contain very proper, and plain, and excellent Instructions.

It

It were much to be wish'd, that people would make more use of their Common Prayer Books than they do, and apply the Prayers they meet with there to their own particular conditions, for the Book is always at hand, and the Prayers are most safe and familiar, and devout, and the more they affect us in our Closet, the more they will affect us in the Congregation, and well meaning souls will reap great spiritual advantage from this practice.

Prayer for the Holy Spirit.

For example, an humble poor Christian, who it may be has no other Book but his Common Prayer Book, and who intends to come to the Holy Communion, may learn to turn the Communion-Office to his own private use, after this manner.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of my heart by the inspiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnifie thy Holy Name, through Christ our Lord. Amen.

Thanks-giving for our Redemption.

I give most humble and hearty thanks to thee, O God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the Children of God, and exalt us to everlasting Life.

Glory be to thee O Jesus, our master and only Saviour, who to the end that we should always remember thy exceeding great Love in thus dying for us, and the innumerable benefits which by thy precious Blood-shedding thou hast obtained to us; hast Instituted and Ordained Holy Mysteries as Pledges of thy Love, and for a continual remembrance of thy Death, to our great endless Comfort.

To thee therefore, O blessed Saviour, with the Father and the Holy Ghost, I will give (as I am most bounden) continual thanks, I submit myself wholly to thy Holy Will and Pleasure, and will study to serve thee in true Holiness, and Righteousness, all the days of my Life.

Almighty

Confession. Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I acknowledge and bewail my manifold sins, &c.

Praise. I lift up my heart unto thee, O Lord, I give thanks unto thee, O Lord our God, it is meet and right so to do: it is very meet, right, and my bounden duty, that I should at all times, and in all places give thanks unto thee O Lord, Holy Father Almighty, everlasting God.

But chiefly am I bound to praise thee for giving thy only Son Jesus to dye for my Sins, and to rise again for my Justification.

Therefore with Angels and Archangels, and with all the Company of Heaven I laud and magnifie, &c.

Prayer for our Communion. I do not presume to come to thy Table, O merciful Lord, trusting in my own righteousness, &c.

ing worthily. Glory be to God on high, and on earth Peace, good will towards men: I praise thee, &c.

Praise. To these, as you see occasion, you may add many very good Prayers, short and plain, and pertinent to your purpose, which you may collect out of the Common Prayer, and which will much further your Devotion; such as these.

For Fear and Love. O Lord, who never failest to help and govern them whom thou doest bring up in thy stedfast Fear and Love; keep me I beseech thee, under the protection of thy good Providence, and make me to have a perpetual Fear and Love of thy Holy Name, through Jesus Christ our Lord, Amen.

For Love. O God, who hast prepared for them that love thee, such good things as pass Mans understanding; pour into my heart such Love toward thee, that I loving thee above all things, may obtain thy promises, which exceed all that I can desire, through Jesus Christ our Lord, Amen.

Lord of all power and might, who art the Author and Giver of all good things, graft in my Heart the Love of thy Name, encrease in me true Religion, nourish me with all goodness, and of thy great mercy keep me in the same, through Jesus Christ our Lord, Amen.

For Charity. O Lord, who hast taught me that all my doings without Charity are nothing worth, send thy Holy Ghost, and pour into my Heart that most excellent gift of Charity, the very bond of Peace and of all Vertues, without which whosoever liveth

is counted dead before thee. Grant this for thy only Son Jesus Christs sake, *Amen.*

For Imitation of Christ.

Almighty God, who hast given thy only Son to be unto us both a Sacrifice for Sin, and also an example of Godly life; give me grace that I may always most thankfully receive that his inestimable Benefit, and also daily endeavour my self to follow the blessed steps of his most holy Life, through the same Jesus Christ our Lord, *Amen.*

They that are ignorant, or that cannot read should go to their Parish Priest, or to some other discreet and learned Minister of Gods Word, and desire him to teach them their Duty in private, and they that thus sincerely seek the Law at the Priests mouth, shall find that the Priests Lips do preserve Knowledge, and shall not go away without a Blessing.

To God the Father who first loved us, and made us accepted in the Beloved, to God the Son who loved us and wash'd us from our Sins in his own Blood: To God the Holy Ghost, who sheds the Love of God abroad in our Hearts, be all Love and all Glory, for time, and for eternity. *Amen.*

F I N I S.

To the poor Inhabitants within the Diocess of Bath and Wells, THOMAS, their unworthy Bishop, wisheth the knowledge and the love of God.

Dearly beloved in our Lord,

THE Catechism truly teaches all Christians, that they are **not able of themselves to do those things** they have vow'd in their Baptism to do, namely, **To walk in the Commandments of God, and to serve him, without his special Grace,** of favorable Assistance, and this **they are to learn at all times to call upon God for, by diligent Prayer.**

How good and seasonable this advice is, you will all see, if you consider what helpless and needy Creatures the very best of Men are. Alas! our weakness is very great, our wants are very many, our dependance on God for all things, all our lives long, is entire, and absolute, and necessary, and there is no way in the World to gain help and supplies from God, but by Prayer; so that it is as easie, and as possible to preserve a natural Life without daily Bread, as a Christian Life without daily Prayer.

It was for this reason, that our Saviour himself took a particular care, to teach *his Disciples to pray*, [Luke 11. 1.] and it is for the same reason, and in imitation of our Heavenly Master, that I have joyn'd these directions for Prayer to the Catechism.

Sure I am, the Zeal I ought to have for your Salvation, can suggest to me nothing more conducing to the good of your Souls, than to exhort and beseech you all, of either Sex, to learn how to Pray.

This is the first general Request I shall make to you, and I am the more earnest in it, because my own sad experience

B

ience

ence has taught me, how strangely ignorant common People usually are of this duty; insomuch, that some never Pray at all, pretending they were never taught, or that their memories are bad, or that they are not Book-learn'd, or that they want money to buy a Book; and by this means they live, and die rather like Beasts than Men; nay, their condition is much worse than that of Beasts, for the misery of a Beast doth end at death, but the misery of a wicked man does then begin, and will endure to all Eternity.

To prevent then as much as lies in me, the damnation of those Souls which God has committed to my care, and to cure that lamentable ignorance and forgetfulness of God, which is the cause of the damnation of so very many, I do not only incessantly pray for you my self, but I beg of you all to pray for your selves, and I beseech you to read the following Instructions; or if you cannot read your selves, to get some honest charitable Neighbors to read them often to you, that you may remember them, and God of his great mercy reward the Charity of such Neighbors.

If any of you, either by your own negligence, or by the negligence of your Parents, or for want of Catechising in your Parish, are wholly ignorant of your duty; though it be a most shameful and dangerous thing, for one who calls himself a Christian, to know nothing of Christ or Christianity, yet if you are willing to learn, and beg pardon of God for your wilful ignorance hitherto, and will sincerely do your endeavor to get saving Knowledge, and heartily pray to God to assist you, you shall find, that the very entrance of Gods word giveth light, that it giveth understanding unto the simple. [Psal. 119. 130.]

I must warn you before-hand, that corrupt Nature will be very busie in hindering the learning of your duty, and thoughts will arise in your mind that the task will be too hard and too tedious for you to undertake; but I faithfully promise you, to impose no hard or tedious task on you, but such as you your selves shall confess, to be very com-

complying with your Infirmities; for our most compaſſionate Saviour teaches me to ſay no more to you, then *you can bear.* [*John 16. 11.*]

All I ſhall exhort you to, is to learn your Catechiſm, which you may do by degrees: If you learn but a line or two in a day, you will, by Gods bleſſing, in a very ſhort time learn it all over, and you will rejoice, and thank God, for the ſudden and happy progreſs you have made.

God forbid you ſhould ever think your ſelves too old to learn to ſerve God, and to be ſaved, both which are taught in the Catechiſm, and therefore the Catechiſm is of neceſſity to be learned: For how can you go to Heaven, if you never learn'd the way thither? How can you be ſav'd, if you do not know your Saviour?

'Tis a great Error, to think that the Catechiſm was made for Children only, for all Chriſtians are equally concern'd in thoſe ſaving Truths which are there taught; and the Doctrines delivered in the Catechiſm, is as proper for the ſtudy and as neceſſary for the ſalvation of a great Doctor, as of a weak Chriſtian, or a young Child.

But you will be the more encouraged to learn your Catechiſm, when you ſee how excellent a help it will be to Prayer, for it will at the ſame time further your Knowledge, and your Devotion both together; and the Prayers I intend to commend to you, are chiefly the very Answers in the Catechiſm, which being daily repeated, will be the better fix'd in your memory, and you cannot imagine any advice for Prayer can be more eaſie and familiar, than that which directs you to turn your very Catechiſm into Prayers.

You are by this time I hope ſatisfied, that the Duty to which I exhort you, is no hard task; and yet I will endeavor, by Gods aſſiſtance, to make it more eaſie, by putting you into an eaſie method to attain it.

If you are wholly ignorant of your Catechiſm, let it be your firſt care to learn ſuch Ejaculations, ſuch ſhort Prayers as theſe, and ſay them often, and heartily.

Lord have mercy upon me.

Christ have mercy upon me.

Lord have mercy upon me.

Lord pardon all my wilful ignorance, and gross carelessness of my duty, for the sake of Jesus my Saviour. Amen.

O my God assist me in the learning of my Duty.

Lord help me to know, and to love thee.

Lord pity me, Lord save me, Father forgive me.

Glory be to thee, O Lord, who hast hitherto spared me.

O that I might at last learn to glorify, and love, and serve thee!

Such short Prayers as these, you may easily get by heart, and the method in which I advise you to proceed, is, that in which Children are commonly taught, in regard I am now to look on you as a Child: For there are two sorts of Children; there are Children in age, and *Children in understanding*, [1 Cor. 14. 20.] and in this latter respect you are Children, and the same method for the most part is proper for you, which is proper for those that are Children in Age.

I must therefore feed you *with Milk*, before you can be capable of *strong Meat*, [Heb. 5. 13.] and I must look on you as *Lambs* of my Flock, which I am to use tenderly, and these following Directions which I give to Parents, for the training up their Children in Piety, I do equally design for the training up of you. God of his Infinite Goodness, bless them to you both.

I exhort all you who are Parents, to instil good things into your Children as soon as ever they begin to speak: let the first words they utter, if it be possible, be these, *Glory be to God*: Accustom them to repeat these words on their knees, as soon as they rise, and when they go to bed, and oft times in the day, and let them not eat or drink, without saying, *Glory be to God*.

As their speech grows more plain and easie to them, teach them who Made, and Redeem'd and Sanctified them, and for what end, namely to glorifie and to love God; and vithal, teach them some of the shortest Ejaculations you can, such as these;

Lord help me. Lord save me.

Lord have mercy upon me.

All love, all glory be to God who first lov'd me.

Lord keep me in thy love.

Within a little time you may teach them the Lords Prayer, and hear them say it every day, morning & evening on their knees, with some one or more of the fore-going Ejaculations; and by degrees as they grow up, they will learn the Creed, and the whole Catechism.

Be sure to teach your Children with all the sweetness and gentleness you can, lest if you should be severe, or should over-task them, Religion should seem to them rather a burden than a Blessing.

As their Knowledge increases, so let their Prayers increase also, and teach them as they go to turn their Catechism into Prayers, after the manner which I shall shew you, and to confirm and improve their knowledge, bring them duly to the Church to be Catechised by the Parish Priest, that by his familiar and devout Explications of the Catechism, they may learn to understand it, and may be capable of reading the Exposition on it, and other Books of Piety.

Take conscientious care to season your Children as early as you can, with the love of God, which is *the first and great Commandment*, [Mat:h. 22. 38.] and with *the fear of God, which is the beginning of Wisdom*, [Psal. 111. 10.] for the awful love, and the filial fear of God, must always go together.

The same method you observe in teaching your Children, the same you may observe in teaching your Servants, according as you see they want teaching, and you your selves will reap the benefit of it, as well as your Servants;

for the more devout servants they are of God, the more faithful Servants will they be to you.

Remember, you must teach both your Children and Servants by your Example, as well as by your Instruction, for they learn best by Example; and if they see you give an example of fraud or lying, of revenge or calumny, of uncleanness or drunkenness, of cursing and swearing, and irreligion; instead of teaching them to obey God, you teach them to provoke him; instead of teaching them to honor God, you teach them to blaspheme him; instead of leading them the way to Heaven, you lead them the way to Hell; and you will increase your own damnation, by furthering theirs, which God forbid you should ever do.

Now that you may the better give a good Example to your Family, I will by Gods help give you a method of daily Devotion, taken for the most part out of the Catechism, which will be suitable to all Christians, be they never so well instructed, and which you may by little and little teach your Children; and which those who have been bred up in ignorance, and are Children in understanding, and are yet willing to be taught, may learn to say also, as the capacities of either do increase; for a Christian must never stand at a stay, but must be always *growing in Grace, and in the knowledge of our Lord and Saviour Jesus Christ,* [1 Pet. 3. 18.]

A method of daily Prayer.

As soon as ever you awake, offer your first thoughts and words to God, saying,

Glorp be to the Father, and to the Son, and to the Holy Ghost: Three Persons and one God blessed for evermore: All love, all praise be to the.

As you are rising, say,

I laid me down and slept, and rose up again, for the Lord sustained me: All love, all glorp be to God. [Psal. 3. 5.]

As soon as you are drest, kneel down, as our Saviour himself kneel'd, [Luke 22. 41.] at his Prayers, and remember
you

you are in Gods presence, and say your Prayers with Reverence and Devotion.

Morning Prayer.

Glorp be to thee, O Lord God, for my preservation and refreshment, and for all the Blessings of the night past, for which, All love, All praise be to thee.

Father, forgive me all the evil of the night past, for the merits of Jesus my Saviour. Amen.

O merciful God, keep and protect, and bless me this day, and prosper me in my Calling, and preserve me from sin and danger, for the merit of Jesus my Saviour. Amen.

I believe in God the Father Almighty, &c.

All love, all glory be to thee, O God the Father, who hast made me and all the World.

All love, all glory be to thee, O God the Son, who hast redeemed me and all Man-kind.

All love, all glory be to thee, O God the Holy-Ghost, who doest sanctifie me, and all the elect people of God.

All love, all glory be to thee, O Father of mercy, who in my Baptism didst make me a member of Christ, thy own Child, and an inheritor of the kingdom of Heaven.

O my God, I do this day dedicate my self to thy service, and do renew the promise and vow of my Baptism.

I do from my heart renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; from all which, Good Lord deliver me.

I believe all the Articles of the Christian Faith, and I will keep thy holy Will and Commandments, and walk in the same all the days of my life.

All this, O Lord, I am bound to believe and do, and by thy help so I will; and I heartily thank thee, O Heavenly Father, who hast call'd me to this

state of salvation, through Iesus Christ my Saviour; and I pray unto thee to give me thy Grace, that I may continue in the same to my lives end.

Lord, hear me, help me, pardon my failings, supply all my wants, and the wants of all faithful People, which I sum up in the words of thy own beloved Son, Our Father which art in Heaven, &c.

After the like manner you may pray at night.

Evening Prayer.

Glozy be to thee, O Lord, for my preservation, and for all the Blessings of the day past; for which, all love, all praise be to thee.

Father, forgive me all the sins I have this day committed, either in thought, or word, or deed, either against thee, or against my neighbor, for the sake of Iesus my Saviour. Amen, Amen.

It grieves me, O merciful God, that I should daily offend thee: But I repent, O pittie and pardon me, for the sake of Iesus thy Beloved. Amen, Amen.

O my God, keep and protect, and bless me this night, and preserve me from sin and danger, for the sake of Iesus. Amen, Amen.

Lord, refresh me this night with seasonable sleep, that I may rise the next morning more fit and able to serve thee in my Calling, for the sake of Iesus, thy Beloved. Amen, Amen.

I believe in God the Father, &c.

All love, all glory be to thee, our God the Father, who, &c. as in the Morning.

I desire thee, O Lord God, O Heavenly Father, who art the Giver of all goodness, to send thy Grace unto me, and to my Wife and Children, to my Husband and Children, Father and Mother, Brethren and Sisters, Kindred and Friends, Master and Mistis, [you must name these Relations, according as you stand related] and to all people, that we may worship thee, serve thee,
and

and obey thee, as we ought to do: And I pray unto thee, that thou wouldst send us all things that be needful, both for our souls and bodies, and that thou wilt be merciful unto us, and forgive us our sins; and that it will please thee, to save and defend us, in all dangers, ghostly and bodily, and that thou wilt keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death: And this I trust thou wilt do of thy mercy and goodness, through our Lord Jesus Christ. Amen. Lord, so be it.

Lord, hear me, help me, pardon my failings, supply all my wants, and the wants of all for whom I pray, which I sum up in the words of thy own beloved Son,

Our Father which art in Heaven, &c.

As you are going to bed, say,

I will lay me down in peace, and take my rest, for it is thou, Lord, only that makest me dwell in safety, [Psal. 4. 9.]

As you began the day, so end it with glorifying God, and when you are in bed, say,

Glorify be to the Father, and to the Son, and to the Holy Ghost, three Persons and one God, blessed for evermore. All praise, all love be to thee.

I earnestly beg of God, to make you sensible your selves, and to give you grace to make your Children and Servants sensible also, how Necessary, and Happy, and Heavenly a Duty Prayer is, and how many exceeding great and precious Promises God has made to those that devoutly pray to him; and if you are thus sensible, you will not content your selves with Morning and Evening Prayer onely, but you will be desirous, if you have Opportunity, to retire about Mid-day, for a few Minutes, that you may imitate the Devotion of Holy David, and of Daniel, and pray three times a day, Dan. 6. 10. and that you may not want a help for Noon-tide Prayer, the Catechism shall supply you.

Prayer

Prayer at Noon.

At evening, and at morning, and at noon-day will
I pray, and that instantly, Lord, hear my voice,
[Psal. 55. 19.]

Glorie be to the Father, and to the Son, and to the
Holy Ghost: As it was in the beginning, is now and
ever shall be, world without end. Amen.

All love, all glorie be to thee, O God the Father,
who hast first loved us, and hast given thy beloved
Son to die for our Sins, and to rise again for our
Justification.

Have mercy upon me, O God, after thy great
goodness, according to the multitude of thy mercies
do away mine offences.

Wash me thoroughly from my wickedness: and
cleanse me from my sin.

Make me a clean heart, O God, and renew a
right Spirit within me, for the sake of Jesus thy
Beloved. Amen.

O Lord God, who seeest I am not able of my self
to walk in thy Commandments, and to serve thee;
be pleased to help and strengthen me by thy special
Grace, that I may daily and sincerely perform my
duty towards thee, and my duty towards my neigh-
bor, for the sake of Jesus my Saviour. Amen.

O my God, give me grace to believe in thee, and
to love thee with all my heart, with all my mind,
with all my soul, and with all my strength; to wor-
ship thee, to give thee thanks, to put my whole
trust in thee, to call upon thee, to honor thy holy
Name and thy Word, and to serve thee truly all the
days of my life, for the sake of Jesus thy Beloved.
Amen.

O my God, give me grace to love my neighbor as
my self, to do to all men as I would they should
do to me; to love, honor and succor my Father and
Mother [this clause must be left out, if your Father and
Mother

Mother be dead] to honoꝛ and obey the King, and all that are put in Authority under him; to submit my self to all my Governoꝛs, Teachers, Spiritual Pastoꝛs, and Masters; to order my self lowly and reverently to all my betters; to hurt no body by word oꝛ deed; to be true and just in all my dealing; to bear no malice noꝛ hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering; to keep my body in temperance, soberness and chastity, not to covet oꝛ desire other mens goods, but to learn and laboꝛ truly to get mine own living, and to do my duty in that state of life, unto which it has pleased thee to call me, foꝛ the sake of Iesus thy Beloved. Amen.

Lord hear me, help me, pardon my failings, supply all my wants, which I sum up in the words of thy Beloved Son,

Our Father which art in Heaven, &c.

Instead of these two last Prayers, you may sometimes say the Ten Commandments, which you may turn into a very good Prayer, by saying after every one,

Lord have mercy upon me, and incline my heart to keep this Law.

Where you not onely beg pardon for the sins you have committed against each Commandment, but you also beg Grace to keep it.

At the end of them you may say,

Lord have mercy upon me, and write all these thy Laws in my heart, I beseech thee.

And so conclude with the Lords Prayer.

Do not think that this Practice of Prayer will be too hard, or too long for young persons, or for labouring people; for if you cannot say them all, say as much as you can; or if you are at Day Labour, or have not time or convenience to say them, offer up to God two or three hearty Ejaculations in their place: But if you can get time and convenience, say them all, and I dare assure you, that all the three Forms of Prayer which I commend to you, will not in all take up a quarter of an hour; and certainly that Person has very little sense of his Duty, very little concern for his immortal Soul, very little Honour for God, or value for Heaven, who will not spend one quarter of an hour in the space

space of four and twenty hours, in the Service of God, and the Salvation of his own Soul.

I do by all means exhort you to give your Servants a few Minutes leisure at Noon, to Pray after your Example, and to use your Children to do the same, for they will soon be able to say the Lords Prayer, and two or three Ejaculations, and teach them to say these at Noon, as well as at Morning and at Night, and 'tis incredible to think how much good this Practice will do them, and what great comfort you your selves will reap from the early Devotion of your Children.

To further this Devotion in your Children, instead of Idle Tales and Songs, which pollute their Souls, and when they come to be serious, will cost them great pains to unlearn: You must teach them short Psalms by heart, which will exercise their Memories and Piety both together; and as you teach the Psalms to your Children, I exhort you to learn them your selves.

You cannot imagine the great benefit of learning Psalms by heart; for when you are under any Temptation, or are in any Affliction, or when you lye waking in the Night, or when you are Sick, these Psalms will come into your mind, and the Devout repeating them will yield you most seasonable Consolations.

The very Common People, in the first and purest Ages of the Church, were so sensible of the Spiritual advantages of learning Psalms, that they learn'd the whole Psalter by heart, and sang or said the Psalms in their Shops, and at the Plow, inasmuch that St. James makes it the proper expression of Christian mirth, [James 5. 13.] *If any be merry, let him sing Psalms.*

This is the way to store your own and your Childrens minds with Ejaculations, or short Prayers for all Occasions, which I advise both Old and Young to accustom themselves to, because it is the true way of Praying without ceasing, and it is a kind of Prayer most easie, and may be used at any time of the day, or in any place, and is one of the most efficacious means in the World to keep us in Gods favour. It is of all things most desirable.

Ejaculations.

At going out, or coming in.

Lord, bless my going out and my coming in, from this time forth for evermore. [Psal. 121. 8.]

At Meals.

Lord grant, that whether I eat or drink, or what ever I do, I may do all to thy Glory. [1 Cor. 10. 31.]

At Work.

Prosper thou the work of my hands, O Lord, O prosper thou my handy work, [Psal. 90. 17.] In

In the Shop or Market.

Lord, give me grace to use this World, so as not to abuse it. [1 Cor. 7. 31.]

Lord, grant that I may never go beyond, or defraud my brother in any matter, for thou art the Avenger of all such. 1 Thess. 4. 6.

In temptation or danger.

God, make speed to save me: Lord, make haste to help me.

At any time of the day.

Wherever I am, whatever I do, Thou Lord seekest me: God keep me in thy fear all the day long. [Prov. 23. 17.]

Lord, give me grace to keep always a conscience void of offence towards thee, and towards men. [Acts 24. 16.]

Lord, teach me so to number my days, that I may apply my heart to Wisdom. [Psalm. 90. 12.]

Let my mouth be filled with thy Praise, that I may sing of thy Glory and Honor all the day long, [Psalm. 71. 7.]

All love, all glory be to thee, O God, who didst first love me.

Unto him that loved us, and washed us from our sins in his own Blood, be glory and dominion forever and ever. Amen. [Rev. 1. 5.]

O blessed Spirit, shed abroad the love of God in my heart.

Praise the Lord, O my soul, and all that is within me, Praise his holy Name. [Psalm. 103. 1.]

Praise the Lord, O my soul, while I live will I praise the Lord: yea as long as I have any being, I will sing Praises unto my God. [Psalm. 146. 1.]

You that have Families, I do further exhort, that besides your private Prayers, you would offer up to God, a Morning and Evening Sacrifice in your Families, and that every one of you would take up the Holy Resolution of *Joshua*, *As for me, and my House, we will serve the Lord.*

[*Jesh.*]

Iosb. 24. 15.] And the Prayers I advise you to use, are taken out of the Common Prayer, as being most familiar, and of greatest Authority withall.

If any of your Family are gone abroad to their Work before the rest can be ready, call that little Congregation about you that is at home, and you that are present, pray for those that are absent, and by this means those that are absent upon necessary Employments, will share in the blessings for which you pray.

Morning Prayer for a Family.

Let the words of our mouths, and the meditations of our hearts, be alway acceptable in thy sight: O Lord, our Strength and our Redeemer.

O God the Father of Heaven, have mercy upon us miserable sinners.

O God the Son, Redeemer of the World, have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners.

O Holy, Blessed and Glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

O Lord we beseech thee, mercifully hear our Prayers, and spare all those who confess their sins unto thee, ~~that~~ they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Almighty God, who seekest that we have no power of our selves to help our selves, we give thee humble thanks for thy preservation of us this day past [or this night past] and for all the blessings thou daily boughsafest us; and we beseech thee to keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen.

Almighty God, whose Kingdom is everlasting, and power

pow'wer Infinite, have mercy upon the whole Church, and so rule the heart of thy chosen Servant James our King and Governoz, that he (knowing whose Minister he is) may above all things seek thy Honor and Glory; and that we and all his Subjects (duly considering whose Authority he hath) may faithfully serve, honor, and humbly obey him, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord, who liveth and reigneth ever one God, World without end. Amen.

Unto thy gracious mercy and protection, O Lord, do we commit our selves this day [or this night] and all our relations and friends: Lord prosper us in our callings: Lord bless us and keep us: Lord make thy face to shine upon us, and be gracious unto us: Lord lift up thy countenance upon us, and give us Peace, both now and evermore, for the sake of Jesus thy beloved, in whose own blessed Words, we sum up all our wants.

Our Father which art in Heaven, &c.

The same form, changing but one word, is proper for the Night as well as the Morning, to make Family Prayer the more easie to you.

That Prayer which I have set down, wherein you pray for the King, and pray for your selves also, that you may be good Subjects, I exhort you never to omit, because you know that the Countrey wherein you live, was the onely seat of the late Rebellion, and the Tares of Sedition have been Industiously sown among you, and you have the greater reason to pray that you may continue firm in your Allegiance; besides, St. Paul teaches you, that *to Pray for Kings, is good and acceptable in the sight of God our Saviour*, [1 Tim. 2. 2, 3.]

To your Family Prayers, you may add, as you see occasion, one of these following.

Almighty and everlasting God, give unto us the increase of Faith, Hope and Charity, and that we may obtain that which thou doest promise, make us to love that which thou doest command, through Jesus Christ our Lord. Amen.

Lord we beseech thee, Grant thy people grace to withstand the temptations of the World, the flesh and

and the Devil, and With pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name; and finally, by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

These and the like short Prayers, may be said alone in the Closet, as well as in the Family, by changing onely the number, and for (we) saying all along (I) and for (us) saying (me.) As for Example, when you read any part of the Holy Scripture, either alone by your selves, or with your Families, both which you should do daily, if you have leisure, but if you have not, see that you do both on the Lord's days, and on Holy days, and before Reading, say this Prayer.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, Grant that we [I] may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy Word, we [I] may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

God of his infinite Mercy blefs these Instructions to his Glory, and to the furtherance of your Devotions, through Jesus the Beloved. Amen.

FINIS.

See pp 28 & 76 for notes of the alterations made in the subsequent Editions regarding the Communion of Saints, & the Holy Sacrament, on which the Bishop had been misunderstood, & therefore Revised "the original paragraphs". This Edition of 1685 is the First; in the next year two Editions were published, one in much larger type, with some copies on fine paper. Probably other Editions followed during the Bishop's life: but I only know of one in 1709. There were several afterwards.